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Nautilus News.

BY THE EDITORS.

FOR MEN AND WOMEN. Every man and woman will be interested in an article by Adelaide Keen, "How to Find Your Affinity," which will appear in December *Nautilus*. The title of this really splendid article is somewhat misleading, inasmuch as it tells people already married how to live happily and successfully together, besides offering rules for the choice of mates. Miss Keen tells the wife how to make herself charming to her husband and the husband how to make himself attractive to the wife. In short, it explains how to find your affinity in your own husband or wife if already married.

ROSE WOODALLEN CHAPMAN. This popular writer has sent us a bright little story for mothers with small boys to train. It is chockfull of good, sensible, practical plans for dealing with the child, all woven into the form of an interesting story. The story will appear in *The Nautilus* soon. Possibly in December number.

"BEGINNING TO THINK." I hope you will all enjoy Wallace D. Wattles' article in this number of *Nautilus*. The second chapter in his series, to be published in our December number, is entitled, "Beginning to Think." He takes us back to "the *force* which thinks," and in his keen, analytic way explains the nature of the source of thought. In this article he answers the question, "The thing that thinks, therefore, is a power; is it an unthinking power which suddenly becomes a thinking one, and if so when, why and how does it begin to think?" This article leads us back to the very borderland where the uncreate becomes create. It is deeply interesting and I hope you will all enjoy it.

CHARACTER FROM HANDWRITING. Our readers will be glad to learn that we have on hand a series of articles on graphology, by Mrs. Franklin Hall. This series will deal with the reading of character from the handwriting, and will be illustrated by specimens of various handwritings. The second of this series will appear in December *Nautilus*. The first of the series gives sketches of Taft, Bryan and Roosevelt, and appears in this number.

"THE BURDEN OF MAMMON." This is the title of Dr. W. R. C. Latson's entertaining article which will appear in December *Nautilus*. Another unusual article which will appear soon is entitled, "Your House in Order," by Paul F. Case. This writer advances somewhat at variance with the ordinary new thought teachings, but he gives good and logical reasons for his faith. He takes decided issue, for instance, with the new thought command to "live

(*Continued on page 2.*)

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The New Athlete

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You would think I should be satisfied, but I am not and never will be until I have become a SPIRITUAL ATHLETE, or in other words more GODLIKE. As I trained my body to become physically strong, so I am now training spiritually. Of course I have thought of these things for years, but I have only been systematically training for about a month. So far results are fine. Here are some of my spiritual exercises. You may try them and if they do not benefit you, it is because your time for spiritual development has not yet come.

SPIRITUAL EXERCISE.—Try and realize you were created in God's image and *now* possess God's qualities in a more or less degree and that by cultivating these more or less dormant qualities, they will develop and bear fruit, some ten, some one hundred and some a thousand fold. Say to yourself many times a day: God is wise (not foolish); God is powerful (not weak); God is good (not bad); God is confident (not fearful); God is serene (not excitable); God is contented (not envious); God is harmonious (not discordant); God is vital (not inert); God is eternal (not here for a day), and then try and realize that the qualities, Wise, Powerful, Good, Confident, Serene, Content, Harmony, Vital and Eternal in you, *actually represent God*, and that you have a standard whereby you can judge yourself and others, ascertaining thereby whether they be small or great. You can note your progress day by day, but I advise against harsh judgment, either of yourself or others. You, as well as I, know that you should get your physical body in as good condition as possible before you can expect to cultivate the above qualities. To be anywhere near the desired condition, you must cultivate all of the above qualities, having them in your head, heart, stomach, liver and blood, in fact, in every cell of your organization.

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THE NAUTILUS.

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THE NAUTILUS.

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As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
'Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."
—Holmes, "The Chambered Nautilus."

THE NAUTILUS.

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MONTHLY, One Dollar a Year. | NOVEMBER, 1908. | VOL XI No. 1

EDITORIALS By Elizabeth

THOUGHT ALONE. Thought alone will not only not take you into the kingdom of heaven, but it will not take you even to the dinner table.

It is thought *expressed in action* that takes you anywhere.

You may "think health" 'til crack o'doom, but if you *act hog* and breathe little you will have sick spells and the undertaker 'll get you at the last.

Which reminds me of a story of Eleanor Kirk's about a man and wife who were Scientists. The woman tempered her "high statements" with common sense. She ate sensibly, exercised intelligently and was comfortable, useful and happy, and I haven't heard that she is dead yet.

But the husband "followed desire" and made "high statements," sat in the house and read more high statements, ate beef three times a day and died of apoplexy.

"Works without faith are dead," and faith without works is the grave digger's best friend.

Go thou and Be Sensible.

The body is a statement of knowledge organized and progressively informed by the Principle of Love.

YOUR PLACE IN THE WORLD. There is just one thing in the world which we have a right to be proud of, and that is *what we are doing.* A good kitchen girl has a right to be proud of her work. A bootblack has a right to hold his head up and look you square in the eye if he has given an extra good shine. And that is just when he feels like doing it.

But the man or woman who shirks work in order to maintain his or her "position in society" generates only shame and all manner of dis-ease for self and others.

We must learn that we do not "come down" to doing the things we *can* do—we are never above what we can do. See?

That is your level, no matter how much money you may have or how high toned your relations or yourself may have been.

Then be honest and set yourself to do what you can do, if it is only washing windows or shining shoes. Instead of "lowering" you in anybody's estimation it will raise you.

Yes, in spite of all our artificial standards of society it will raise you. Folks will say, "Well, there *is* something in that fellow after all."

I'd rather have a man say that of me than to be able to say I inherited all the wealth of the Rothschilds, or am first cousin to all the rulers of Europe.

You never were higher in the world than are the things you can do, and doing any one thing well fits you for



doing something "higher," which means something more delicate, complex, "refined."

Continue to let "pride" keep you from doing what you can do and you starve out what little "respect" the world or you now have for yourself.

And not only that but you effectually block your own way to better things and open wide the door which leads to every crime in the catalogue.

A WOMAN TALKS. Catherine street in New York divides the sheep from the goats, the poverty-ridden, newly arrived Jews from the poverty-ridden, newly arrived dagoes. On both sides of Catherine street are wretched tenement houses crowded full of children, misery and hopes.

In the midst of the Jewish tenements is a big public school attended wholly by poor Jewish children. On Jewish holidays this school is empty. On the other side of Catherine street in the heart of the dirty tenements full of poor dagoes is another public school where a thousand Italian-speaking children are being taught United States. In this school are twenty classes and the principal is a big, capable looking woman.

About a year ago Mrs. Principal was invited to talk to a woman's club about her school and its needs. She told them that one of the crying necessities of her children was something to eat. That the fathers of the children were mainly poor laborers whose chief occupation was carrying stacks of overalls and jeans to their wives, who worked buttonholes in them for the family living. Many of the children came to school on tea and a crust, with often a dash of cheap whiskey in the tea to take the place of underwear, overcoats and mittens. Often they came without even tea and a crust. Hunger made the children restless or dull, and sometimes the whiskey made them sleep. This was really the worst handicap the teachers had, for the Italian children are naturally bright and hopefully eager to learn American ways, and their parents are anxious to have them learn.

Mrs. Principal speaks Italian and talks to mothers' meetings of these poor people in their own language.

"I've studied Italian for years," she says, "and am still studying it, while these little Italian children will speak good English in three months. My experience with them convinces me that early childhood is the natural time for learning new languages. To wait until later only makes it hard work."

ENTER THE REPORTER. There was a woman reporter at that woman's club meeting, and she wrote up Mrs. Principal's talk in sensational style, and it came out the next day with three-inch scare heads.

The result was a downpour of things to eat. One man sent four hundred sandwiches and six hundred bottles of milk every day for a month. There were donations of food and clothing in plenty to tide over the hard months of the panic.

EXPLORATION. When Mrs. Principal first took charge of that school she found the back rooms closed tight, enclosing a bad smell. Exploration revealed a stable built against the school building. Inquiry revealed the fact that it was a nuisance, yes, but they had tried for years to have it abated, and it could not be done. Reason—politics.



Mrs. Principal's lexicon holds no such word as "can't." She inspected that barn and wiped "can't" out of a few official lexicons. In eight months the stable was gone, clear down to the ground, and the school house windows came open to the light and the best air to be had in a tenement district. Instead of a foul stable the neighborhood now had a convenient dumping ground for any old trash the rag man scorned. For several years they made free use of the convenience.

A PLAY GROUND. Then a bright idea occurred to Mrs. Principal. They would have a play ground and a school garden on that lot, and celebrate Arbor Day. There were one thousand children in the school, and the lot was 98 feet by 25, but it was the only unoccupied land for goodness knows how far around.

Twenty cart loads of rubbish were hauled away from the lot, revealing the cement floor which had been the foundation of the old stable. Around the edge of this floor was a narrow strip of real earth.

The lot was divided into twenty equal sections, one to each class. Everybody was requisitioned for plants, seeds and boxes, and even for soil. The children brought earth in paper sacks, rags and pocket handkerchiefs. A Holyoke man sent two dozen little juniper trees. Others at hand sent potted plants and shrubs, and from somewhere seeds were gathered.

Every inch of earth and every ounce of soil and every plant and cutting and seed was cherished and loved and disposed to best advantage, and on Arbor Day everything was as clean and orderly and glorified as a thousand enthusiastic children and a score or so of teachers could make it. The exercises were a great success, and proud mammas and papas and wee babies gazed round-eyed from adjoining sidewalks and from every tenement window and door in sight.

THE NEXT DAY. "Of course there won't be a plant or flower left next morning," said Mrs. Principal to herself, "but never mind, we have all worked happily together and learned things."

The next morning at eight o'clock she threw open a back window to see. Not a flower or leaf had been touched! "The folks who went next morning to see Daniel in the lion's den could not have been more surprised than I was to see those flowers!" Mrs. Principal says.

And all around the playground sticking of heads out of every tenement window and shrill chattering across at each other. Mrs. Principal asked the children what they were saying to each other. "They tell-a him what-for he doa if she frow-a de dirt!" replied a small boy. They were saying in Italian jargon, "Don't you dare throw any more dirt on that lot or you'll catch it."

For two years that 25x98 foot playground and school garden was the cherished joy and pride of those thousand poor Italian children and their families. No more rubbish was deposited there, and every leaf and twig was cherished with loving interest.

One day Mrs. Principal spied a little boy kneeling on the edge of the cement floor before a box of earth. He was gazing adoringly at a blooming plant. "What are you looking at?" asked Mrs. Principal. Oh, *my flower!*" and his fervent voice matched his little upturned glorified face.



On this lot the children played all manner of games and learned numerous lessons. At one corner the old floor sloped sharply for drainage purposes. Here the children built sand hills and valleys and with the aid of a pail of water demonstrated the flow of rivers and the making of deltas.

But in all their lessons and their play not once did the children forget to protect and to water and weed and train the plants and flowers.

WHAT NEXT? But New York does not stand still surrounding a 25x98 foot playground. And the New York Italians have more than one way of increasing and multiplying and replenishing themselves.

The school with a thousand children must give way to a school that will hold two or three thousand.

The new school will overrun the playground. But it will provide all manner of glorious new world privileges for the old world children. There will be an auditorium, a gymnasium with shower baths, rooms for industrial work, cooking school, and clay modelling, and other conveniences only American dagoes ever dreamed of. The old playground is swallowed up, but its spirit goes marching into the new building.

And there are new playgrounds now only a little farther away. Much larger grounds with gardens and sand piles, swings and games galore.

A WORD ABOUT IMMIGRATION. "I would like to talk to the commissioner of i m m i g r ation," Mrs. Principal says, "and tell him we ought to have a law against admitting illiterate Italians. That would compel Italy to educate her children in their own language. As it is we have to pay for the entire education and manual training of those children before they are fit to earn a living in America. We are willing to teach them the English language and our ways, but Italy ought to do her share as long as the children stay with her. Why, the fathers of many of these children are *absolutely* illiterate in their own language, and so unskilled that they can scarcely get work of any sort. Hence their abject poverty. But Italy is really waking up a little now, and is trying to do something in the way of education."

THE POINT OF VIEW. The work done by this woman principal and her assistants among these poor Italians shows great devotion on their part and remarkable willingness and aptitude on the part of Italians. And it is work done where work counts most, *in starting the children aright.*

"New York city is reviled by many," remarks Mrs. Principal, "but she is doing a marvelous and unselfish work in educating and training the poverty-stricken and illiterate thousands of all other countries who are pouring into ours. We are the clearing house of immigration for the whole United States, and all the states owe us a debt of gratitude. Don't you think so?"

I do. Don't you?

HYSTERICS. What is the cause of hysterics? Lack of self control, first, last and always.

The hysterics *habit* comes from persistent indulgence in bad temper to gain one's selfish ends, right or wrong. It usually begins when the patient (sic!) as a two-year-old throws herself on the floor and screeches and kicks until she gets the other children's playthings, and any other old thing she happens to want.



Thenceforth she screeches for what she wants but knows she ought not in justice to have. Everybody gives her her way because all are afraid and ashamed of her.

Three swift spanks smartly placed at the right time would have been infinitely better than two pounds of cure now.

However, it is never too late to begin. Observe these simple rules and a cure is certain in every case:

First. Never by any chance allow the hysteric to gain anything by hysterics.

Second. Give her no sympathy and let her severely alone for at least twenty-four hours after each spell; she needs at least a day's absolute rest to recuperate from one such spell; and she needs a day alone in which to realize what a disgusting fool she has made of herself, and to resolve that next time she will get her way honestly or not at all.

Third. Have it out with her *once,* no mincing, then forever after treat her as if she never had a hysteric fit in her life.

If a spell recurs go off and leave her to have it out alone.

Under this treatment she will quickly *outgrow* the habit.

And it will never come back unless somebody spoils her over again.

Now if *you* are the hysteric just read this item every day until you feel that you are *cured*—that you couldn't be tempted to gain a point by such disgusting and *self-ruining* means. There are "vibrations" enough in this message to cure every hysteric in the land if she—or he— will read and meditate over it *daily* for a month or two.

Remember this: People only hoodwink themselves when they say, "I am hysterical because I am weak." *They are weak because they are hysterical.*

Hysterics are cured by *letting go* one's selfish determinations. It requires very little energy to *let go,* while it takes a tremendous amount to *hang onto* anything until the nerves snap in hysterics. *Stay* let go, and hysterics are an impossibility.

"IT IS KARMA." A certain man had a piece of land. Neighbor Smith advised him to sow it to wheat. Neighbor Jones advised corn. A traveler passing by told what wonderful fortunes he had seen made by planting sugar cane.

The man himself was inclined to plant rye, as his father before him had done.

But he listened to everybody and was influenced by the most plausible talker. He planted sugar cane and had a mighty poor harvest, for his land was too far north.

Now what did that man do? Fold his hands and wail, "I must reap what I have sown—it is Karma"—and continue year after year to let that cane possess his land?

No! He got up and hustled that cane out of there and got ready for another crop.

And he called in a specialist, who had supervised the fallowing and replanting of his own land, not to mention other people's to give him pointers on the best and most expeditious way to get his land into bearing condition.

The specialist didn't do the man's work for him, neither did he interfere with the man's "will."

The specialist said to the man, "If you will do thus and so you will get



what you want." The man did thus and so with a *will,* and got results.

Did the man "put off the day of judgment?" Of course not. He hastened the day; met it with a will; reaped what he had sown, getting all he could out of his crop; destroyed the roots, and got ready for a new harvest and a better day. Go thou and do likewise.

* * * * *

People compel *themselves* to reap a long and painful "Karma." They are either too lazy or too vindictive to get up and hustle Karma off their hands.

Of course ignorance is the root of both laziness and vindictiveness. The lazy man shirks his responsibility off on the gods or somebody else, and his energy goes with it. The vindictive person would mete out dire punishment to another for a similar ignorant mistake—it is his idea of "justice." So he gets back his mete as he would measure.

Real justice is LOVE, pure and simple—no "eye for an eye" about it. "Eye for an eye" is pure vindictiveness. Love never punishes—it simply leaves a man free, and the first minute that man finds out he has made a mistake he wants to correct, love is right there like the specialist to help him out.

FIRST STEP TOWARD HEAVEN.

Whenever you *recognize* a thing as positively good you respond to its stimulus—you make the connection and your love-current flows out to it. And joy results.

Now do you see why you do not respond to all points of your environment? You think some good things are not good. You don't like the look of things and you shut off the connection and refuse to let love-force flow cut to them.

Result, no joy. Result, if persisted in, pain and unhappiness.

The first step, the last step, and all the intermediate steps toward heaven, are to BLESS EACH THING that turns up, or down, as *positively* good, *gooder,* GOODEST, and to send *out* upon it all the blessings you can think of.

I said all you can THINK of. The blessings you *feel* are the result of past blessings you have *thought.*

Because a thing is "transitory" is no reason for thinking it is "not adapted to one's needs," nor is it a reason for withholding from it the soulshine of love, which ripens it into newer, higher forms.

Did you ever hear of a thing that was not transitory. All things on the visible side of environment are changing ever. But there is nothing tiny enough, or useless enough, or erratic enough to have come unbidden into your environment. You, and nobody else, bade it come.

Then welcome it, treat it civilly and decently. Commune with it lovingly. Have heart to heart talks with it. Let it *touch* you that you may *give* to it and learn from it.

And joy shall be with you.

And you will see that it is a genii of your own conjuring—*a genii who is working to bring about all things you desire.*

Entertain your angels, dearie.

My Cornucopia.

(A man believeth and he is).

As I love I am lifted;
As I hate I am dropped;
As I trust I am sifted;
As I doubt I am stopped;
As I judge I am licensed;
As I won't I am bound;
As I reach I am listed;
As I am I am crowned.

—Node E. Hulings Siegel.



The Pilgrim.

Man comes a pilgrim of the universe,
Out of the Mystery that was before
The world, out of the wonder of old stars.
Far roads have felt his feet, forgotten wells
Have glassed his beauty bending down to drink.
At altar-fires anterior to Earth
His soul was lighted, and it will burn on
After the suns have wasted into ash.
His feet have felt the pressure of old worlds,
And are to tread on others yet unnamed—
Worlds sleeping yet in some new dream of God.

—Edwin Markham.

Rubber Heels.

GEORGE W. SAVORY.

Everybody ought to wear rubber heels.

Not so much because they cut out the concussion between hustling feet and hard sidewalks, preventing shock of brain and spine, thus saving half the nervous strain of city pedestrians, putting buoyance into tired feet, but because of the equal effect upon the *character* through the change from mental drag and discouragement to mental ease, dexterity, alertness.

It is not more hard thinking that we want—thinking that frets and wears us out, while we reason in a circle and never get anywhere—but it is easier thinking, a sort of gliding mentality that combats nothing, while, like the serpent, it moves rapidly, noiselessly, without apparent effort, yet seldom missing the mark. "Wise as serpents"—may not that include this ease of mental performance?

Learn to glide through life.

Listen to people as they walk on pavement, floor or stairs, and observe the difference in footsteps. When I was a boy we had a postman who used to put his toe on the front edge of the stair and shove his foot across it as if he were trying to scour it or plane it. The amount of energy, not to speak of shoe leather or stair timber, which that man wasted would be hard to compute. Many people, even of light weight, shake the whole floor with their tread. And this can be said, alas! of some women who ought to set us an example of refinement and consideration for the nerves of others.

Not a few French heels as well as broad ones strike the sidewalk as if they were trying to split it—a kind of bantam strut which they cannot see in themselves. Such have too great firmness and destructiveness to balance the faculties which yield delicacy and sympathy—cruel rather than kind. They generally seize a sledge hammer to drive a tack.

The same overstrain is manifest in their dealings with men. It is for such that these lines are especially written. "Learn to relax" is a good mental science motto which they should adopt, even if they cannot subscribe to that whole philosophy.

Learn the easiest way to do whatever needs to be done—especially thinking. Get some "ball bearings" for the wheels in your brain! This is not a plea for superficial investigation of any subject. We have a thousand "snap" judgments now to one sound reliable opinion. The very laziest of all men is that smart aleck whose decision is reached before you have half stated your case. Even he might be induced to do some real thinking, if he knew how to set the convolutions of his flabby brain vibrating.

Mental arithmetic, as an amusement for old and young, practised till you discover how easy it is to toss figures about and do what you like with them, even to make them lie, is a good means of discipline which enables you later to attack and solve "in a twinkling" those greater problems of life otherwise beyond your grappling. A smile often saves a long argument, if it is a genuine, honest smile "that won't come off"—not that sheet-iron, commercial smile which everybody despises. And it takes only a little more effort to feel a sincere interest in other people than to manufacture a sham interest in the effort to influence them or gain their approval.

Walk up close to this principle, and get a personal acquaintance with it for present needs. Suppose the "hard

times," or trusts by consolidation and closing works not required, have thrown you out of work. Think easy a minute, not hard, for hard thinking may now make you a lunatic or an anarchist. Just "rubber heel it" into a solution of your necessities. Don't hobo it with your hard thinking and hard heels from town to town and leave your family to starve. The bigger the trusts the more clinks between. You can't fill a bushel basket with pumpkins and not leave considerable unoccupied space between them.

If they'll not let you make locomotives any longer, perhaps you can make jewsharps or baby jumpers. Where now is that half planned invention you wanted to bring out many years ago? Your leisure for its completion now will be our gain. Somebody will help you get it on to the market.

Call it you are taking a vacation to study nature and improve your health. Hunt up a few vacant lots and go to raising a better quality of vegetables than you could ever buy, charging a half more for them and see if they don't sell. Put up perfect canned fruit, jellies, horse-radish, anything that people eat. Start a home bakery. Prepare delicious hulled corn. Make peanut butter out of big jumbo Virginias, not the greasy little Spanish nut, and pick out the finest to sell in the business offices in glass jars. One man built a home by this novel method, another by his perfect popcorn. But whatever you tackle go to the top and do it smilingly, climbing the steeps with "rubber heels" in place of that old "Oregon boot" called worry.

Put in some of your leisure time, if you please, as a mere recreation, in trying to reform the world, and shout for the propaganda of a more civilized, not to say Christian, economic system, but for a steady income; it doesn't pay very big to try to knock out that hedgehog, circumstances, with your bare fists. There's always plenty of room outside the beaten path to go around that ugly blockade, but you must put some spring into your footsteps or it will "head you off" again and again.

And this versatility and resourcefulness, this power to glide to your goal past all big obstructions without waste of energy trying to remove them, this facility of planning and pursuing the one main purpose in life by instant change of sail and rudder to suit the breeze, this calm quick mind, means health of body for you as well as balance of brain—a full pocket, a full stomach and a full soul.

But don't let these rubber heels become the brains of your outfit, and carry you off forever on a tangent till you become a mental starvling, as the cork leg of the song when once wound up refused to stop going till its victim was a skeleton. In other words, a good thing like versatility may become master instead of servant and require the corrective adage, "A rolling stone gathers no moss." Have a definite aim in life, some one grand purpose to which all else must bend, a purpose that takes hold on eternity—if you can think that far. Then it is not vacillation to trim your sails for every varying breeze. Then versatility becomes truest concentration. Otherwise this adaptability to circumstances may mean that you are becoming a mere cork or bubble upon the waves of life, distressed by every wave if not destroyed.

So long as one aspires, daily putting ideals into circulation thru the avenues of homemaking, housekeeping, business relationships, keeping much in the open air, there is no danger of morbid introspection. Unless we make use of our ideals they are nothing but spiritual anesthetics.—*Helen Rhodes in Psychcoma.*

Diet and Spiritual Unfoldment.

GURDON A. FORY.

That diet has a direct effect not only upon the nature and disposition of the individual but also upon his moral life is, at this day, a foregone conclusion.

Among members of the new thought school dietetics has been given much well-deserved attention. Among Christian Scientists, on the other hand, the question has been persistently kept down, and this has been defended by the words of (?), "Take no thought," etc.

In both schools there have been and are those who have attained to a high degree of what I shall call Spiritual Unfoldment which, carried to its end, means Mastership even as the Nazarene was a Master and walked the earth. And by Spiritual Unfoldment I mean the unfoldment from within through self-effort—through *living* the life. The development that comes through working out of an ethical formula; the complete mastery of Self; a oneness with Nature which opens for use her resources and makes her the servant of man; a development which is the result of the constructive principles—not the destructive spiritual manifestations of obsession.

Magnetically foods are positive and negative; in vibrations high and low. Independent Spiritual Unfoldment calls for positive conditions; obsession for negative. Living the life calls for self-assertion—the seance for self-negation.

That different foods are conducive to these two conditions is well known in the oriental schools. Nevertheless, the question is one of great adaptability and individuals require individual attention from the Masters under whom they study. I can give only one great principle: Mastership has never yet been attained upon a meat diet. Perhaps it yet may be but so far it never has. A Master may return to such a diet, but it is not for the novitiate to indulge. However, the abstinence from flesh foods is not a rule but the result of a growth. As the unfolding process advances one finds a growing dislike for certain foods and among these is flesh. At the same time comes a liking, a craving for other foods higher in spiritual potentiality, or, I might say, further removed from animal tendencies. The student *grows* into a fleshless dietary, and this is one sign of advancing unfoldment.

Yet vegetarianism in its strictest interpretation is scarcely advisable. Without the magnetism stored in animal foods negative conditions are, except in rare cases, sure to follow, and the door is thrown open to obsession. To such the silence is full of dangers. The voices call to them and they pause to listen and are dashed upon the rocks. Valuable are eggs, honey, and dairy products. Neither do these require to be raised to much higher vibrations to be assimilated as do some of the products of the vegetable kingdom.

Root vegetables are positive magnetically and must not be neglected by those who would adopt a meatless dietary. I have known cases of obsession to be cured by the use of root vegetables and the above mentioned animal products. Strange these seemingly absurd facts.

Again to raise the rate of vibration in certain foods lowers greatly the refined vibrations of the physical and spiritual bodies. For this reason we cannot subsist upon inorganic mineral elements though plants may thrive upon them. There are also poisonous plants whose vibrations must be of a very low rate. Fruits, grains and nuts, fully ripened by the sun's rays, most nearly approach the high rate of vibration manifested on the physical plane. You will find the tree nuts better than the peanut though the peanut is better than pork.



Thanksgiving

"First the blade, then the ear, afterward the full corn in the ear."

I AM THANKFUL for the garnered wealth of our wheat fields, of our corn prairies and our cotton lands; for the outpoured riches of our mines of iron, copper, silver, gold and coal. But I am much more thankful for the promise of the harvest that is to be—the great spiritual realization which is growing in the hearts of men.

I am thankful for a true religion, vital in daily life and experience, overflowing with service and brother-love; for the freed spirit adventuring the untried depths of subliminal being; for the proved mastery of mind over body, with its assurance of health and power; for the victory which true self-knowledge gives over our hated foes—folly, failure and fear; for the dawn of a new understanding, bringing that realization of God which is eternal life; for the stirring in the hearts of the people of a grand social idealism, with its prophecy of the Kingdom near at hand; for churches awaking out of sleep to greet the dawning glories of a new era; for humanity harkening, tho' with startled ears, to the age-long invitation: "All things are ready: come"! and for all omens of a forward move in the great struggle of Human Progress.

I am thankful for the garnered harvests; but more thankful for the springing blade and the ripening ear-promise of the blessed harvest that soon will come to unite all humanity in a world-wide Hallelujah!

FLORENCE MORSE KINGSLEY.

Two Physical Discoveries.

The Soul Measurer and the Photography of the Invisible.

COMTESSE ANNE DE MONTAIGU.

The days of miracles are not yet past, although the phenomena ascribed by an ignorant populace to supernatural agencies are now possible to science. Wireless telegraphy as compared with the cruder and better understood methods of the electric telegraph is the refined essence of intangible thought, a strange force dominated by human intelligence and made subservient to the uses of man. Even stern materialists must fain acknowledge that matter is but the servant of mind, and that the imponderable energies of the universe are the levers that move the world.

Scientists are gradually awakening to the fact that a sixth sense is being developed within us, a mystic attribute destined to revolutionize thought and which has no limitations. Psychic force, now an assured factor in existence, has, up to the last few years been regarded as too intangible to be accepted as a truth. However, it has afforded food for experiment, even hard-headed materialists eagerly investigating this almost unknown phase of the human mind, through whose intervention psychologists believe wonders may be accomplished.

Several learned Frenchmen have, for a number of years, been devoting themselves to the study of psychology in its varying phases, and have published the results to the world. Such authorities as Dr. Charcot, Brillon, Liebault and others, having deducted certain theories from their interesting experiments.

However it remained to Dr. Hyppolyte Baradue of Paris, a well-known electropathist, to measure nerve-force by means of an instrument of precision. This experienced practitioner has made a specialty of nervous disorders and has effected a number of marvellous cures through the medium of electricity aided by psychotherapy. The doctor believes that every human being derives the life-giving principle from what he terms the "Zoether" or "Soul of the Universe," which is breathed in with every respiration. The oscillations of the soul, the doctor declares, can be correctly measured by a machine of his invention. If this is so, even our most secret thoughts and emotions may be subject to certain infallible mathematical rules.

The Biometer or "Soul Measurer" is intended to record the respirations and so determine the excess or lack of vitality in a patient and has been successfully used in the diagnosis of various diseases. This marvellous apparatus consists of a fine copper needle suspended by a spiral wire and about two centimetres above a numbered dial-plate which surmounts a spool on which is coiled 145 metres of extremely attenuated wire, the whole contained in a glass jar immune from the variations of temperature and exterior vibrations. This little instrument seems endowed with almost human discrimination, and responds immediately to the advances of a person. The practitioner directs the right hand of the subject towards the left side of the sensitized apparatus, the tips of the fingers held three inches from the dial. Three minutes is the time required for the experiment; the needle is invariably attracted or repulsed by the fluidic emanations. This mysterious energy is sufficiently powerful to penetrate a glass partition, a block of ice ten centimetres in diameter, a bit of silk, a scrap of glove-kid, a cloth saturated with alum and a cop-

per wire netting, all adiathermic and adielectric substances.

During his initial experiments, Dr. Baraduc fancied that heat or electricity were the causes of the disturbance of the needle. He finally decided that neither had the power to cause it to vibrate, and that its movement was occasioned by the action of some hitherto unrecognized energy stored in the human body. He remarked that the contact of each individual affected the instrument differently, according to his temperament and the state of his health. The number of degrees recorded on the plate and the more or less rapid oscillations of the needle not only accurately determining his strength or weakness but also giving an infallible psychic diagnosis revealing his mentality and the emotional side of his being. The numbers 10, 20 and 30, correspond to 35, 37 and 40 degrees Reamur. To correctly estimate the sensations two instruments are necessary, hence the designation, "Biometer." The right and left hand afford quite different results, for the reason that the right is the physical or material hand expressive of activity, while the left is purely psychical, betraying the emotional side of one's nature.

The "Biometer" may well be named the "Soul Measurer," and is an entire novelty in an instrument of precision applied to psychics. The association of mathematics and psychics is something new in the domain of science, for the former has hitherto been solely applied to material research. Dr. Baraduc believes that when his wonderful machine has been perfected, it will be the means of revealing the amount of physical and psychical energy necessary to resist disease and even death.

No less remarkable is another discovery due to the doctor's fertile brain, which is "The Photography of the Invisible" also an invaluable aid in the diagnosis of mental disease. This must in no wise be confounded with the so-called Spirit Photography, the methods employed being entirely different. The photographs taken by the doctor have been on exhibition in various towns in France, and have elicited much curious comment, for the reason that the remarkable results obtained were due to processes unknown to conventional photographers.

The walls of the operator's richly furnished *atelier* were covered with these weird looking pictures. The portraiture of the soul does not always bring satisfactory results, and to the ordinary observer appear like misty Turneresque landscapes capable of almost any interpretation suggested by the imagination. These vague and unformed impressions take on the form of vortices of air and water and fire, cyclonic phenomena, volcanic eruptions and floating nebulae, the undulations of the life-essence, the cosmic vibrations of the ether, intangible wonder picture of psychic force. Terror, grief, hate and love, all of the emotions, are portrayed by distinctive radiations.

Dr. Baraduc began by photographing vitalized effluvia and obtained remarkable depictions of subjects wrought up to a certain point, and whose forceful energy impressed itself upon the photographic plate with unerring fidelity. These mental images afforded food for thought and the doctor extended his experiments.

One of the impressions was taken under favorable circumstances, and is that of a young girl laboring under a violent fit of anger which the doctor was fortunate enough to seize. The emanations of the plate take the forms of coruscations which almost obscure the features, leaving but the suggestion of a human face, dimly visible through a shower of sparks somewhat resembling those shot from a St. Catherine's wheel. A person who had received an insult re-

vealed his state of mind by a series of shattered globules, while a mother newly bereft of a beloved child demonstrated her grief by a fluidic halo. There were pictures showing billows of despair in which some sensitive soul was submerged, also unhealthy exudations from one obsessed, weird, diabolic and looking like horrible scenes from Hades. The doctor in explaining these singular psychical photographs, declared that every emotion had its prototype, and that these vibratory images of the emotions may be more or less distinctly depicted according to the intensity of thought.

Another form of photography is even more intensely psychic, and is only possible when thought, highly concentrated, conjures up a distinct image of persons or things which finds a material expression upon the photographic plate. These phantom-like images, the doctor expressively designates as "Psychicones," or "Soul Pictures," and are produced by the vibrations of the life fluid directed by the brain.

In his experiments the inventor of this singular process uses a dry plate with or without a camera. The pictures are taken in a dark chamber, the plate being enveloped in several thicknesses of black paper. The operator, first advising the sitter that only by the intensest concentration of thought, results can be obtained, begins by holding the plate near the forehead, above the head or near the heart of the subject, never allowing it to come in contact with the person. While a number of these plates have yielded curious and effective results, others have been but a mere blur, so vague and indistinct as to be of no value.

The experiment is a failure unless a person possesses the gift of concentration, but if he does surprises are in store. For instance, supposing that a man desires to obtain the likeness of some one living or dead, he must fix his thoughts upon the person, endeavoring to conjure up as distinctly as possible the features, allowing no other object to intervene. Just as the image is photographed upon the brain, so it is recorded upon the plate with unerring fidelity, the brain telegraphing the reflection.

One of the most affecting demonstrations of this telepathic photography was obtained through the medium of a mother's undying love for her dead child. Having no portrait of the beloved object she endeavored to secure one through psychical photography. It was not difficult for the mourning mother to fix her thoughts upon her boy, and her intense longing was rewarded by the delicately etched outline of the adored face issuing from an ethereal nimbus.

A man of sporting proclivities who looked upon the matter as a huge joke wished to see whether it would be possible to get a picture of a favorite dog. The faithful beast was distinctly limned upon the plate much to his wonder and delight, while a woman secured the counterfeit presentment of her pet canary.

After a careful investigation of the psychicones, one cannot fail to be impressed with the hours of patient research necessary to the development of an unknown process in photography, whose remarkable results are due to the existence of some force hitherto undreamed of and which the discoverer describes as "Vital Energy," which is the motive power of existence. In speaking of "The Photography of the Invisible," Dr. Baraduc asserts that "Vital Force" being eminently plastic, receives impressions as readily as does clay moulded by the hand of the potter.

Although "Soul Photography" is in a crude and undeveloped state, it opens an illimitable vista to the student of psychology, and verifies beyond a doubt the existence of an energy with which every

human being is endowed, and which, did we know how to utilize it might revolutionize the so-called laws of nature, hitherto deemed immutable.

The doctor asserts that his sphere of discovery is limited because of the impossibility of obtaining plates more highly sensitized than those of commerce. He insists that if they were procurable, psychic portraiture would receive a new impetus and that marvels would be unfolded to the disciples of the occult.

While to many, Dr. Baraduc's ideas will be regarded as chimerical, the student of psychology will find in this article food for thought. Every day new marvels see the light, and even the sternest materialist must acknowledge that we are on the brink of startling discoveries. As most people know, stars invisible to the naked eye have by means of the photographic plate been located by astronomers, these pin-points in space not being seen by the aid of the most powerful telescope. As this is an acknowledged fact, why should psychic photography be a chimera? When the art is brought to a degree of perfection, many of the mysteries of the human photosphere may be unveiled. As occultists insist that thoughts are things, and that the emanations of human beings act on matter, images of the soul are by no means impossible.

In the crucible of nature all things are contained. While the ignorant cannot explain the workings of electricity and other things accepted as facts, it would be impossible to untrained minds to grasp the possibility of penetrating the mysteries of nature called supernatural by material minds. Each day brings us nearer to a new dispensation, and the people a more clearer comprehension of the unseen powers of the universe and of the rules which govern human life.

Psychology once deemed too mystical to be ranked with the sciences, is now an acknowledged factor in existence, chairs of psychics having been endowed in well known European and American colleges. When the study is perfected, it will no doubt unlock new storehouses of thought and bridge the chasm between the known and the unknown.

We stand on the threshold of the invisible, "the door to which there is no key," and which is barred by the limitations of human thought. No doubt some day the portals of the unknown will be flung open to those ready to penetrate into its dim mysterious realm.

When the awakening comes rapidly the novitiate overflows with precious truth and would proclaim his way as the only way. Remember it was your way, it may not be another's way. God is good; He meets us where He finds us and lures us heavenward according to our interests and needs. By living our beliefs instead of talking about them we win where words would lose. Let development have her way and your own will come to you in joy, work, love and prosperity.—*Helen Rhodes in Psychcoma.*

Mind: What Is It.

WALLACE D. WATTLES.

CHAPTER I.

LIFE AND ORGANISMS.

Two important questions are to be discussed in this series: First. Is mind the result of physical function? and second, can mind exist apart from physical function? These are fundamental, and must be settled before we can have a scientific basis for mental healing, or for a constructive psychology of any kind. If mind is the result of functional action, then it would seem to logically follow that to control mind we must control functional action; to create mind we must create functional action, and to change mind we must change functional action. And if mind or intelligence cannot exist apart from functional action (physical) it is useless to hope for a continued existence after physical death, when all functioning of the material body necessarily ceases.

The first thing I notice in intelligence is that it appears to be necessarily and inherently associated with life. I do not find any intelligence in the realms of matter or force apart from life; and careful observation leads me to the conclusion that while there appears to be life without intelligence, there is nowhere any intelligence without life. There are certain conditions under which life is non-intelligent; there are certain other conditions under which it becomes sentient and intelligent; is intelligence the result of conditions, or is it an inherent property of all life, but manifested only under certain conditions?

Life is a force; a form of energy. It is as distinct and separate a form of energy as electricity or heat. It performs work; and anything which performs work is a force. It is well to make this point absolutely clear; the energy of the body is not electricity; it is not heat; it is not any of the known forms of material force; it is vital power, or life. Life differs from all other forms of energy in that it appears to be an exception to the universal law of the correlation of forces—if there is such a law. Heat, light and electricity are convertible, each into the others; but while all of them may be necessary to make conditions for life, none of them are convertible into life. We cannot make life out of heat, light or electricity, or by any known combination of the three with each other or with other forces. Life only comes from life. Every living being came from a germ, which contained life. The life which is today is only a continuation of that which was yesterday. It does not appear that life is ever spontaneously generated, or originates from accidental or purposeful combinations of other forces. It is not demonstrable that life ever began where there was none before; and it is not demonstrable that any new life has ever been produced. We only find life in living organisms; but life is not produced by the organisms. If the life were produced by the organism, then the organism must exist before the life. A machine cannot generate power until it is constructed, and reasonably perfect in all its parts. If the tree produced its own life, then the tree would have to exist first without life; then it would start into action and produce life, as a dynamo produces electricity. There is no organism in the seed; but there is life there, and life produces the tree. There is no organism in the egg, but there is life there, and the life produces the chicken. The tree does not generate life;

life makes the tree. Organisms do not generate life; life creates organisms. Organisms are not created perfect, in order that they may start functioning and generate life; life is before functional action; it is the cause, not the result of function. The organism does not live because certain processes are going on within it; but these processes are going on within it because it is alive. I have shown in a preceding series of articles that living things do not create life, but that they receive it, or are recharged with it in sleep.

Do those organisms which manifest intelligence generate it, or do they receive it? Is mind the result of functional action?

To believe that it is necessitates the acceptance of an unthinkable proposition. If this theory be true, there must be a definite line, upon crossing which unconscious force becomes conscious force; a point where that which is dead becomes alive. This is inconceivable; we cannot think of electricity or heat as suddenly becoming intelligent, and capable of thought. Try to imagine an electric current as thinking and planning its own course, and you will understand the difficulty of accepting the materialistic idea of the origin of thought. If thought requires effort—the expenditure of force—and we know that it does, then that which thinks is a *force;* but what force? And when did the force begin to think, and what changed it from an unthinking force to a thinking one? As to the expenditure of energy in the process of thought, the evidence is conclusive. We are conscious of continuous and sustained effort in thought; as much so as in physical labor, and often more. In fact, many people who are not physically lazy shrink from the tremendous effort required to think consecutively on any subject. We *know* that we expend force in thinking, by the effort required, and by the subsequent exhaustion; and also, there are certain phenomena which seem to prove conclusively that thought has an impelling force behind it. Thought could not "go" or be transferred without force; telepathy without the expenditure of power would be contrary to all known laws of energy. Marconi cannot send a wireless impulse without using power; neither can a thought impulse be transmitted without the use of power. The thing which thinks, therefore, is a power; is it a power which *was* an unthinking power, and became a thinking one, or was it always a thinking intelligence?

Now, if thought be the result of function, then the force which causes function is the force which thinks, but it does not think; it blindly causes functional action, which results in thought. There can be no intelligence before functional action; the cause must always precede the effect. It must logically follow that intelligence cannot change, check, control or govern functional action, for it is manifestly impossible that the effect should control the cause. Does thought ever, under any conditions, control function in the human body? If so, it cannot be produced by that which it controls. Furthermore, if thought is the result of processes which are directed by an unthinking power, it is hard to understand how thought itself can be intelligently directed. If the power which thinks is not a thinking power, whence comes the ability to think coherently and with sustained effort on any proposition? Why do not our thoughts change with each change in the contents of the stomach? Ingersoll said: "There is a wonderful chemistry by which a piece of bread becomes thought." If that were true, a change in the chemical condition of the stomach should produce a corresponding change in thought; a meat eater should think differently from a

vegetarian, and all meat eaters should think substantially the same thoughts. I am aware that some attempts have been made to prove that this is the case; but I do not think that the evidence so far advanced is conclusive; not more so than the evidence tending to prove the old saying that if one ate mince pie before going to bed he would see his grandmother's ghost. If thought were the result of physical function, would it not necessarily be true that all persons whose functions were alike, who followed the same avocation, and were under the same general conditions would think the same general thoughts? I am aware that some "scientific" socialists have undertaken to prove this also; going almost to the extent of declaring that if they only know what sort of machine the man works with, they can deduce therefrom the prayer he teaches his children at night. In spite of the profound arguments for this theory, however, the fact remains that we have workingmen who think like capitalists, and capitalists who think like workingmen; we have lawyers (sometimes) who think like saints, and clergymen who think like the devil. The immense diversity in the character of the thoughts of different men, under substantially the same physical conditions, militates against the idea that thought is the result of functional action, caused by an unthinking force. In the next installment we shall consider whether the brain can produce thought by functional action; and whether mind itself can possibly be the result of the action of the brain, or the combined action of all the physical organs.

If you are a worker do not think you can MAKE another person buy your work. Mental sandbagging meets with mental resistence. They will get your thought above anything you can say. You exchange subconsciously. You cannot go out and attract friends. You must BE the magnet that attracts.—*Helen Rhodes in Psychcoma.*

Sermons of a Scientist.

W. R. C. Latson, M. D.

NO. 3. THE FULFILLING OF THE LAW.



Love is the fulfilling of the law.—Jesus.

What is the law—the law of which love is the fulfilling? Why, it is the law of the universe, the law of life, the law not only of spiritual life, but of mental life, artistic life and moral life.

What does this mean? It means that, through love, not only shall we arrive at the highest possible degree of spiritual realization, but that, through such love, the mental powers shall be quickened and refined, the artistic abilities developed and the health and beauty of the body augmented.

This is a sweeping claim. But to me it seems the only possible construction which the thoughtful person can put upon the text which stands at the head of this little sermon. And I believe I can make clear even thus briefly that the cultivation of the spirit and habit of love enables one to fulfill the law of his life on every plane—to fulfil at the same time the law of the universe; for these two laws are really one.

HOW LOVE DEVELOPS SPIRIT.

Let us begin with the spiritual phase of growth. First of all, love breaks down all barriers, all distinctions. It is no respector of persons. It meets both Zaccheus and Nicodemus in the same spirit of simple confidence and good feeling. Such love sees in all living things merely so many expressions of the immanent God—God working His way upward through a million, million years, through a million, million forms, toward the image of Himself.

The tall grass that nods and beckons so affably on the green hillside, the flower that glows in the warm sunlight exhaling its sweet prayer of perfume, the slimy snail that crawls ignobly along the wall, the eagle poised on proud, moveless pinions, a speck in his master's great aerial empyrean, the plow horse plodding along the loose, brown furrows; the prince, the harlot, the shrill-voiced newsboy; the aged slave spelling out his first primer, the scientist delving the depths of space—all, all are one; all are expressions of the Great Cause. Smile not. Do you not know your God when you see Him?

LOVE, AND THE WORLD IS YOURS.

And this viewpoint, this wide faith and sympathy with all living things—(and which thing of them all is not a living thing?)—this viewpoint is the very essence and keynote of spiritual unfoldment. Without such an attitude, such a spirit, there can be no true philosophy—only fallacy and vanity. Without such sympathy and respect for all living things there can be but pretence, not power; ecclesiasticism, not Christianity. All our laborious researches into biology, physiology, embryology, paleontology and geology have merely confirmed the instinct of the child who prattles in the garden to the birds and flowers.

LOVE MEANS PEACE AND HAPPINESS.

With the acquisition of such a love as this there falls from us, as the tattered garment from the fairy prince, the whole absurd lot of doubts, fears, jealousies, hatreds, ambitions and cares which harass the average man and woman. We look at subjects, as at people, without fear, without prejudice. And then we see them in their relation, their true relation to us and to other things. And this is the great final triumph of pure intellect. Verily there is a royal road to learning—or rather to wisdom which is better. There is a short cut to Parnassus, and its name is love—love the fulfilling of the law.

THE GREAT LOVE MEANS HEALTH.

And how does this make you healthy and beautiful? Well, first let me say that, speaking in the most concrete and fundamental sense, it may be said that for all sickness, weakness and ugliness there is but one cause—mind. If you are sick it is because your mind likes the wrong kind of food or your mind likes tight corsets or your mind likes cigars or your mind likes other people's money too much. So, while bad feeling, and tight lacing and cigars and competition cause disease, it is the false attitude of the mind that causes you to love those things that cause disease.

Now love makes the mind clean and clear, so that it stops liking unclean things like bad food and ugly squeezed bodies and cigars. And love makes the mind kindly, so that it does not yearn for more than its share of other people's money. So, in the gaining or the maintaining of health, too, love is the fulfilling of the law.

And how about beauty? Why beauty is merely health—plus love. Therefore, if you have love you have all things; for all things are ruled by law; and love is the fulfilling of the law.

Love—Faith—Will.

By William E. Towne.

If you will to do your work and withhold your love, you are doing yourself an injury.

Will without love creates tension and hardness, while life is fluid and pliant.

Will becomes the letter that killeth. Love is the spirit which giveth life.

Will and love should always work side by side. One balances the other. Together they make for harmony. When divorced, life becomes a barren, cold, severe, hard, unendurable thing, or else is buried in a fire so fierce that it soon destroys.

Let your will and your love find a point of agreement, and then drive them side by side.

If you have some stern work ahead that you feel like shrinking from, try letting a little love go out to it along with your will. Are you not strengthened by the obstacles you encounter? Is it not true that only by using all your faculties can you preserve their natural strength? Why then shrink from the ordeal. Rather meet it with love as well as will.

The strength, calmness, security of the Universal Life Principle is yours to draw upon. You are living in a sea of life and strength. You need not tense your nerves and harden your muscles so desperately by the action of your personal will. By doing so you choke the currents of life, even as they spring within you. But relax, love, trust the life that lives in you, and the work ahead becomes easier.

Will is sustained by faith. Don't allow your faith to become swamped and crowded in the fierce rush of life.

As a child you had faith—all children do. That is why they are happy, light-hearted, free from care. They have rested on their long journey through the ages, and they have thrown off their burden of care, and doubt and the many beliefs of age with which they were shackled in their former life, and are entering upon a new morning of life, filled with the faith and courage which comes at the beginning of a new birth into new environment.

If you would be healthy and happy, cultivate the child attitude of faith. Cherish it rather than doubt. Draw apart, occasionally from the seething currents of objective life and breathe and relax and commune with the silence until your faith springs anew.

Faith is born in the silence. It is renewed by relaxation and rest, accompanied by the proper mental attitude.

Keep the worries from your mind and cultivate only such thoughts as you desire to see manifested. It is because the mind is allowed to become obsessed by fear, by doubt, by a thousand groundless apprehensions that the love goes out of life and is replaced by will and the child life departs and the years bind instead of freeing.

Life ought to be a delightful journey towards freedom.

Taken as a whole I believe it is; but we have vast ups and downs; we have so much needless pain and friction and unhappiness along the journey. And we create it all ourselves.

If your love is open to the Universal Life Principle it will flow in unto you. You will not doubt life. You will have faith. You will show forth health and harmony. You will not shrink back with fear nor curl up and grow bitter with doubt so long as you love the

Spirit of Life. It would be absurd to doubt in the presence of Life. You can come into the presence of Life through faith, love and will. Do not seek it primarily outside yourself.

You are the one who is to decide whether you will love or whether you will hate, whether you will entertain doubt or faith. And you must *act* on your decision. No one can do this for you.

Don't try to feel your progress towards the realization of life.

The change goes on in your subconsciousness regardless of feeling, and when you try to *feel* results you create tension, and this keeps away just the condition you want to induce.

Elbert Hubbard's advice to "quit feeling of your feelings" is exceptionally apt.

Try it. And *have faith.* Get faith, if you haven't got it. Go by yourself, keep silent and wait for faith to rise.

We can STUDY our God only by studying His creation. But we can ENJOY our God, if we have one, in advance of all that labor. I myself believe that the evidence for God lies primarily in inner personal experiences.

— William James.

Splendors of the Sun.

EDGAR LUCIEN LARKIN.



Watching huge sun spots is a never ending source of nature study. I have been on the lookout for more than a week. The spots of the present series vary in size from an area equal to that of the United States up to forty-five times the size of the entire earth. They are twisting, seething, tossing, turbulent scenes of the most intense activity. They have every appearance of being depressions below the general surface of the solar disc; and consist of two parts, umbra and penumbra. The umbra is the black central region and the penumbra a grayish colored fringe surrounding it. After a spot exists from two to six days in a normal adjustment of parts, it begins to show signs of unrest and dissolution. The first step is the starting of a jet, or tongue out of the penumbra over the black abyss below. These are so brilliant that the brain of man cannot even think about the light intensity; and thick black glasses must be added to the clear lenses of the telescope. In a few hours, a jet will start from the opposite side. Then the astronomer does not leave the instrument; but watches with the most fascinating interest. These monster tongues, often as wide as the diameter of the earth, begin to approach each other. Soon, the ends of the jets split up into finer parts, called minor tongues, from two or three hundred to a thousand miles wide. These divide into wisps, filaments and spray, widen out, and look somewhat like the bristles of a fiery paint brush. Onward they rush, and strike with great momentum. Then they rapidly widen and form a bridge. Others form and submerge the umbra and the spot vanishes. This description is that of straight tongues. But often

they bend and twist with appalling fury, and constitute a solar cyclone. The eye of man has never seen anything more awe inspiring. The largest cyclone I have ever observed, was able to swallow up one hundred and four (104) worlds like our little earth side by side. Human speech is impotent to convey any impression to the mind of a far and away reader of this solar hurricane. A million Niagaras of white hot matter poured over into the chasm at the same time, while the angry jets played with titanic power. And every magnetic needle of the earth throbbed and trembled as though harassed by fear, while the Atlantic Cable beneath the sea seemed to be a living thing. Electric telegraphic communication was greatly disturbed in the United States and Europe. And at night, one of the most magnificent displays of the Aurora Borealis in history occurred. I watched it from 9 p. m. to sunrise, November 14, 15, 1882. There were 108 smaller spots around the large. When a gigantic jet hurls itself across the umbra, the needles on the earth receive the impulse in eight minutes nineteen seconds, the force traversing the distance, nearly 93,000,000 miles with an unthinkable speed of 186,380 miles per second. Besides cyclones, the sun is troubled with awful explosions. I have many photographs of these on display up here. One of them has hurled up hot material in dimension eighty times larger than the earth. The heights reached by the ascending substances range from 25,000 to 300,000 miles. Then colossal faculæ are seen on the sun, covering several billions of square miles. The word facula means torch. The appearance is of irregular masses whiter and hotter than the adjacent surface, as though matter hotter than any on the outside boils up from the interior. The sun is 1,310,000 times larger than the earth; but contains only 333,426 times more matter. This means less density. In fact, the density of the sun is only forty per cent greater than if made of water; about like that of liquid calcimine as applied to our walls. The source of supply of the enormous output of heat and light energy is the standing enigma of astronomers. A cosmical raindown of meteors was first thought to be the source. But up came the mathematicians saying this downpour would increase the sun's mass, in which case our year would become shorter. But it has not varied a second in three hundred years. And then they proved that if the sun contracts its diameter nine inches per day, the friction would cause the radiant energy. But nine inches per day for three hundred years, since the invention of the telescope, is too small to be measured, for the diameter of the sun is 866,000 miles. The exact scientific estimate of the size and mass of the earth is next to nothing; and the true name of the sun is little star, among billows both larger and smaller.

Looms The Past.

Looms the Past with grief and failure?
Vain it is that you regret it,
Yesterday we may not alter—
Just forget it!

Build not in the morrow's dreamland
Castles of the musing brow;
The to-day demands attention—
Just be doing something now!

V. Dewitt Rowell.



THE WAY OUT

BY GRACE MAC GOWAN COOKE.

CHAPTER IX.

A TIMID MAN'S TRIUMPH.

As soon as Virginia began to use upon her everyday life the divine common sense with which she was liberally dowered she realized that the eating of her family had been abominable, their living hideous. Half the time the beds were not made from one week's end to the other, but their occupants crawled out of them in the morning and into them at night, tumbled, squalid heaps. They bought from the grocer, baker's bread, canned meats and fancy crackers or cakes, hacked open the cans and ate all in haste, hunched around the table in ungainly attitudes or running about the room with a piece of food in hand.

When she came to think of it none of this had been necessary. It was such an effort to get up and to the factory early in the morning that she had to let the sensation of hurry and fear follow her all day, get into her blood and bones and permeate everything she did and thought. If it was so with the mother, it was bound to be so with the rest of them. When she got that far she called a family council, and spoke out freely on the subject—that was always Virginia's way. She did not think it well to make the picture hideous to her children, for she was learning that we do not renounce errors because of our horror of them, but because the reverse of the question has been made beautiful to us.

"I reckoned we all thought it was because we were overworked," she said, "but in fact it takes more work to live that way than it does to live right. I mean to make my bed at night when I come home—I'll leave it open and airing all day, because there's nobody here to be distressed by the sight of it—but it shall always be made at night. What do the rest of you say?"

"Well, your bed is mine," agreed Mary Lou, "and I think I ought to promise to make it at least half the time. Don't you think I ought to make it all the time, mother?"

"If you want to," said Virginia, laying in a stock of patience, and promising herself that when the bed was neglected she would attend to it herself, without argument or with the gentlest of reprimands.

"I'm going to make my bed and Uncle Kin's all the time," announced Frank. "I'm going to keep our room

like the cadets do at West Point. I'm not going to let it lie all day and make it at night. We'll get up awfully early and I'll give it time to air before we go to the mill."

Again Virginia controlled herself, it would have been so easy to dash the boy's high hopes and humiliate him by a reminder that big promises are soonest broken, and that having never attempted any tidying of the room at all he did not know what work it might be. Instead she smiled kindly upon the sprouting germs of law and order in her domestic matters and agreed that his plans were excellent and the carrying out of them would be delightful.

"Now about our meals," she went on cheerfully. "I believe that besides not eating the proper things, we are all eating too much. The work in the factory is light, there's no amount of physical exercise in it, we are indoors all day, and three heavy meals daily is too much. We must have plenty of fruit and vegetables. I'm going to take a little time to think about how my family is fed, and I believe we'll all enjoy our eating more—and do less of it."

"Do you remember, sister," Kinney put forward rather hesitatingly, "that father never would permit a frowning face at our table when we were children? He set the example of cheerfulness himself, and nobody dared quarrel nor sulk even while we were eating. It was a good idea, wasn't it?"

"I do remember that," she said, "and I remember that since we've been at Kesterson's we have slumped down around the kitchen table any sort of fashion and quarrelled over our food—or maybe I quarreled with the rest of you—like a lot of cross animals. I'm afraid we've made meal time an occasion for the airing of everybody's grievances. Miranda Tate says that that's one main root of indigestion and misery."

"Well, I reckon we can stop it," said Frank, laughing. "I know I can get my quarrelling done up before or after meals, and be a 'perfect lady' at the table!"

It had been the custom for the elders of the family to spend Sunday washing clothes, because Virginia was determined to save every cent and would not relinquish the few dimes necessary to secure a negro washerwoman.

"There's another thing," she now went on. "We've got to have our Sundays for days of recreation. Each one of us must do what he likes best, and chooses to do on that one day in seven. I've spoken to the old woman that has been wanting to wash for us, and I find it'll cost very little, because I brought some things from the plantation that she needs and I can give her as well as not."

"I believe I should like to go to church," said Kinney meditatively. "I never used to care much about it when I had the opportunity easy, but now I feel as if I'd like a chance to get into my best suit. They tell me there's a man at the chapel over past the railroad who preaches a good, practical sermon, too."

Virginia laughed approvingly and patted her brother's shoulder. "You look mighty nice in your good clothes, Kin," she said kindly. "A little vanity wouldn't hurt you."

"I'm going to join Miss Miranda Tate's Sunday School class," Frank announced rather unexpectedly. "She teaches at the mission, and she gets all sorts of boys to come that don't ever go anywhere else. She tells them awfully fine stories, and Augustus Scomp is going. Do you mind my going with him, mother?"

Virginia's lips came hard together, but she conquered the impulse that would have gone wrong and answered

pleasantly, "No, indeed, son. It doesn't matter so much in this case with whom you go, but where you go. Neither you nor Augustus can get any harm at Miranda's."

"Mother, I think I ought to stay at home and help you," began Mary Lou wistfully but dutifully. "I know you'll be at work putting the house to rights most all day; but if you go out in the afternoon somewhere I'd love to go with you. You're so pretty and so sweet, I'd enjoy it better than being with the girls you don't want me to associate with, only—" she looked a little guiltily at her mother—"I'd like to do my hair the way I want to if you don't mind too much."

Virginia laughed out whole-heartedly. "Bless the baby," she said, patting her daughter's cheek. "Wouldn't you rather have mother do your hair?"

"I guess so," responded Mary Lou doubtedly. "Would you do it in a pompadour?"

Virginia nodded, and added smilingly, "I'll take the job for the chance of reducing the size a bit. You get the roll so big it falls to pieces. Let's see if we can't compromise, daughter. I'm going to show you the picture of a young lady that I saw in one of the magazines, where the roll was low and even. I think it would look better on you—maybe you'll think so too."

Virginia had the tact to select the portrait of a very handsome woman, and Mary Lou's enthusiasm knew no bounds. If she could only be made to look partly like that she would be content, and the mother, who had promptly discovered a resemblance between picture and girl, immediately engaged to do this.

These gentle, indirect methods of leading, guiding, directing, did not come easy to hasty, imperious Virginia, yet as she saw their excellent working they came easier and easier. By and by she flattered herself that such means would be instinctive with her; and the old days of high tempers and clashing be put by.

It was touching to see how Kinney Lee improved in the new atmosphere which had developed in his home. Gentle soul, once more he held up his head and looked people squarely in the eye. He was beginning to remember that there had been a time when he thought well of his abilities. Since the acquaintanceship between himself and Miranda Tate had ripened rapidly into an intimacy that was one of the strongest influences of his life, it is not unlikely that much which seemed new to Virginia in this philosophy was familiar to him; yet he said nothing of it. He looked at his sister, so capable, so full of energy, and was aware that she would accomplish that which she set out to do, and the cheer of her encouragement, the very wind of her going, stirred him to like efforts.

One noon he asked leave to quit work fifteen minutes earlier, and stepped into the mill office with a modest request for clerical employment.

"Bookkeeping, do you mean?" questioned the man behind the desk crisply. "What experience have you had?"

"I used to keep books on a tobacco plantation where there was a factory. We had a store part of the time, too. It required double entry books, and pretty complicated," Kinney replied.

"Whose plantation did you work on?" inquired Mr. Gilchrist.

"My own?" echoed Kinney simply.

"Your own?" echoed the other a little startled. He was aware that this was a weaver from the loom room. "How long since?"

"The Trust put me out of business and I came down to Kesterson's last fall," was Lee's concise reply. "I couldn't get anything to do then but weaving; yet it seems to me a man that

is a fairly competent bookkeeper might do a little better."

"Well, by George, that's hard!" agreed Gilchrist good naturedly. "I wish we had something for you, Mr. Lee, but we've got about all the bookkeeping force we need. Now, if you had any knowledge of the law, we're buying up some considerable tracts of timber land on the side, and we need a man to go into the mountains of Esher County and look up titles."

"I studied law and was admitted to the bar in Esher County," said Kinney modestly.

"You did? Well, if that isn't curious. To think of your being here working in the factory, and our needing a man of the sort for two months! Do you know anything about land titles?"

"My father was Judge Francis Lee. He wrote a book that is still standard, you know, on the land lines of Virginia. I read law with him and was his assistant for a time."

"The deuce you did!" cried Kinney's employer, laughing a little, half ruefully, as he swung back in his desk chair. "Why in the world didn't you come into this office two months ago and get this job that was waiting for you?"

Ah, why not indeed? Why do we not go forward and claim the good fortune that is laid up for us on every hand? Simply a lack of confidence, my dear friends, a conviction of misfortune which withholds the feet that would run, the hands that would reach, the tongue that would cry out its needs if we were in harmony with the great law, as a babe is in harmony with the law of its being.

"We'll furnish a horse, and you'll need a little advance, I suppose, to get ready—maybe you'd better buy the animal up there," Gilchrist turned as he spoke and wrote out a check. "There's your first month's salary in advance," he said briskly. "You're to have that and expenses. How soon can you be ready to start?"

"In the morning," returned Lee with prompt heartiness, which the other found very satisfactory. Twenty minutes later Kinney burst in on the family at the little shack as much excited as they had ever seen him.

"Your hard times are over, Virginia!" he cried, putting a loving arm around her waist and holding the check in front of her as he detailed his interview.

"You did! Why, Kinney Lee—I never knew you to do anything of the sort before," cried Virginia delightedly. "How did you come to think of it? How did you ever have the courage to attempt it?"

"Well, there you all were planning some sort of an enterprise. I had to be up and doing to keep in line with the procession," smiled her brother. "As to the courage, I reckon that came straight from the good opinion you expressed of me—you and Miranda Tate."

Virginia's face dimpled mischievously. "Have you told Miranda yet?" she inquired with arch meaning in her tone. "This ought to be of as much interest to her as to me."

"She's a dear good friend," said Kinney bravely while his color flamed high. "But sister, if you think I'm going to drag you and your children down to poverty, and then as soon as I get my feet on the bottom rung of the ladder hurry off to some one else to offer them my success, you're mistaken."

"You're only a foolish boy," was Virginia's only comment. "If a girl like Miranda cares anything about a man he'd better make sure of her."

When Kinney came back from his first trip up into the Virginia mountains he was astonished to meet his sister and the children on the main street of Kesterson's.

"Not working today?" he inquired, jumping from his horse and leading it to the curb that Frank might mount if he liked.

"We've quit the mill," returned Virginia smilingly.

Her brother looked blank for a moment. True, it was what he expected and intended she should do; but his own mended fortunes were so recent, the salary he now received was such a slight improvement on what he had been getting as a weaver, that it took his breath a little to think of attempting to maintain them all upon it. Yet he spoke up bravely.

"That's right—that's just what you ought to do. I'll go down to the stable with Frank, and then I'll join you at the house in about fifteen minutes, and give you a lot of messages from the old place."

"I guess I can spare Frank," hesitated Virginia. "But Mary Lou and myself can't be at the house for an hour or more. This is our busy time."

"Busy — I thought you had quit work," echoed her brother.

"I said we had quit the mill," replied Virginia. "Live people ought never to quit work."

They came as she spoke to a disused street car, which had been drawn up to the sidewalk, set securely on some blocks, furnished with a long, narrow table down the middle, and outfitted as a tiny eating house. Mrs. Preston stepped upon the porch of this odd little structure and faced Kinney smiling.

"Come in," she said cordially. "Frank can take the horse down. We won't have any customers till five o'clock when the loom fixers and mechanics come from the mill, and I can explain to you what we've been doing while you were away."

"Customers," repeated Kinney wonderingly. "Do you run this place? Who owns it?"

"I do," said Virginia, seating herself on one of the stools beside the counter, and giving some low-toned directions to her daughter.

Kinney sat down facing her, and Mary Louise went into the tiny lean-to kitchen at the back of the car, where she was heard lighting a gasoline stove and putting various pots, kettles, and pans in place to simmer with their contents.

"You see it was like this," Virginia Preston began. "When I first came here and worked so desperately, and scolded so hard and made myself so disagreeable, it was all to lay up something for a rainy day. Well, I never could get ahead a bit. We were sick all the time. We had to have the doctor. Our food cost us twice as much as it ought to. And we were running behind in every way. Just one little article in one of the magazines Miranda Tate lent me put into my head the idea of saving—not for that dreaded rainy day, but for the blessed day of opportunity. I've got such good suggestions from her about food, and how you ought to eat it and when you ought to eat it, that the saving began to be much easier. Then I kept thinking all the time that I'd like to help the other folks in the mills with such ideas. I knew it would be of no use to try to talk to most of them, because they wouldn't understand what I was driving at, but I kept thinking of some material way that should accomplish this."

"And you planned to have an eating house," supplied Kinney, looking around him with much interest.

"No, I didn't plan it exactly—it rather planned itself. I was coming down to the mill to go to work one morning when I passed this car—you know it used to stand back there on the flat just at the end of the track. I knew it belonged to the mill company, because they used it for a waiting room before they

put up the present building. All at once it flashed on me about having it for a restaurant. I went right up in to the mill office and gave up my place and asked them what they'd sell the car for. The superintendent of my room was angry, and he tried to have them refuse me credit for the car, but Mr. Gilchrist, while he told me I was a foolish woman and that there wasn't any sense in my plans, let me have the chance to pay for the car on time—and only ten dollars, at that. They hauled it up here for me, and Mary Lou and Frank and I helped the carpenter that came and put the counter in and fixed the lean-to kitchen. You see it only has a canvas roof, oiled, so it didn't cost but five dollars more. Meantime, I'd been down to the store and got the promise of Mr. Abner's backing. He said he'd let me have groceries for a month, and rent me the dishes, if I didn't feel like paying for them outright."

"How long have you been running?" asked Kinney. "Have you gone over a Saturday night? And don't you find trouble with some of the men when they've been drinking?"

"We've been running more than two weeks," his sister told him, "and we never had what you could really call trouble with anybody. I close after the mill workers have had their evening lunch. Most of the drinking is done later. Oh, several poor fellows have come in here a little the worse for liquor, but I spoke to them kindly and plainly, and explained how we were situated—just a woman and a girl running the place—and if I'd been their mother and May Lou their sister I couldn't have been treated nicer. I don't let May Lou wait on the table alone in here, because I think it's poor training for a girl of her age; but Frank has been fine help for me. A boy is dressed so he can get around in cramped quarters like this so much better than a girl. He can make change quicker than I can, and all the men like him."

"Do you think it will be a success?" inquired Kinney mildly.

"Success—*will be* a success? Why, it *is* a success, isn't it?" demanded Virginia. "You mean am I making money? Yes, I am. Mr. Gilchrist has found out that this is such a help to his workers that he's made me a present of the car, so you may say I've earned that ten dollars. I put the bean soup and other good hot dishes as cheap as I can, but I make a living profit on it, and the three of us have earned sixteen dollars a week for the two weeks we've been running. And Kinney, we can do a great deal better than that as we go on."

"Curious, isn't it," the brother meditated, "how just what you want is always right at hand—if you only have eyes to see it? My place was waiting for me in the office; this business here was needing you when we got to Kesterson's, but neither of us was ready for the chance, and so we couldn't see it."

(To be Continued.)

The Law of the Rhythmic Breath.

By Ella Adelia Fletcher.

Chapter XXXI.

How to acquire rhythmic breathing.

The whole Law of the Rhythmic Breath is now unfolded to you; you know its importance; you know that the vibrations surrounding every human being (as also *all living things* from plants upward) are exactly symptomatic of internal conditions, being out-

ward manifestations of those conditions; and you must realize the importance of the character and purity of the invisible color-forces which compose the human aura. Therefore, there remains but to consider some details of the constant effect of the Law.

If we would hold ourselves receptive to the finer, purer *Tattvic* currents flowing about us, it is imperative that the irregular fleeting waves of color which commonly sweep rapidly as before gusts of wind through the aura, be reduced to regular rhythmic vibrations, otherwise they present a repellant wall.

Given an earnest desire to improve, with control of those emotions generally recognized as evil, nothing else so degrades and lowers the colors as the all-too-common habit of depression; nothing else so purifies and refines them, and enlarges the aura, as the regular habit of deep, rhythmic breathing.

We must give a glance at some of the reasons for our having to learn, carefully and slowly, what should be perfectly natural to every human being.

The first function of life which is aborted and perverted is that of correct breathing, and no other function is so little understood or so ignored and abused. It is this perversion and abuse that sow the first seeds of weakness and disorder in the human frame.

The babe, before he has submitted to discipline's unnatural methods of development, breathes deeply, moving his abdomen more than his chest; because the diaphragm is superintending the normal function, and, when lowered, thrusts the viscera downward which distends the elastic muscles of the abdominal walls, and leaves the thorax above much enlarged for the full expansion of the lungs. Only thus can the lower lung-cells be filled or have their stagnant residue of air changed and renewed. Everything stagnant is impure and *invites germs of disease.*

The moment discipline treats the child as something that must be *bent* to civilization's standards instead of growing up naturally like a flower, constraint and fear begin their deadly work of tension and cramping, and nerves and muscles respond instantly to the iniquitous maldirection. Discord has set in and there is no more normal freedom. Fear clamps the lungs in a vice more harmful even than the external strictures of senseless clothing.

The long-suffering body, restored to its rights, and relegated to its true position in the septenary chain of human principles, becomes a totally different thing from the incubus which generations of men have dragged through life in the belief that ills of the flesh were the natural and unavoidable evils of living.

Only the gross ignorance of the primest necessities of healthful living has created and fostered most of these ills,—an ignorance which in spite of a decade and a half of the most active propaganda to spread the cult of health and *prevention of disease through healthful living,* still blinds the majority of mankind; and to the neglect of no one prime need is so much suffering due as to deprivation of *fresh pure air!* The purer the air the purer are the *Tattvic* vibrations and the higher their potencies.

As life exists only from breath to breath, he who but half-breathes only half-lives; and reduces his tenure upon life to but a slender thread. The vital forces which are the source of all life and which maintain and renew it, enter our bodies with every breath; are rhythmic in the degree of its regularity, and their harmony and normal balance depend *first* upon *the freshness and purity of the air inhaled.* Every exhala-

tion expels from the body noxious principles, wastes generated in the physiological chemistry of combustion processes, which are virulent poisons to *all living creatures.* Domestic animals and pet birds are even more susceptible to their deadly influence than is man himself, in whom unfortunately, the effects are slower and more subtle; else would mankind have awakened long ago to the loathsomeness of re-breathing these foul exhalations.

The cult of deep-breathing broke the first link in these self-forged shackles that mankind has dragged for so many weary centuries. But, unhappily, the cult was no sooner launched that it was split by theorists into many "schools"; and according to the teacher the student was drilled in diaphragmatic, intercostal, or clavicular breathing; systems which divide the thorax into lower, middle and upper registers respectively, and inhibit more than slight, imperfect movements of air through the practically unemployed cells of the lungs.

It seems never to have occurred to these experimenters to ask (much less could they answer the query!) why so much space was taken up in the chest by masses of spongy substance that was of no use in the human economy, yet was so alarmingly susceptible to painful disorders!

It was never intended that only a part of the lungs should be used, but men and women have each adopted their special method of defeating Nature; the former, from neglect of clavicular (upper chest) breathing, furnishing the more victims of tuberculosis; and the latter, from their constriction of the waist-line, inhibiting all the lower muscles from activity, thus often causing atrophy of the lower lobes of the lungs.

Now, deep, rhythmic breathing uses *no one* of these restricted "registers," but does employ *all three in one.* Habitual inhalations should be prolonged till every respiratory muscle has been called into action and every lung cell is distended. This cannot be accomplished without a *perfectly free* and strong, elastic diaphragm. It is profoundly important that one learn not only how to make it so—faithful practice will do it—but also its exact office in this *life* function.

Acting like a bellows, when thrust *out* and *downward,* the diaphragm expands the thorax, creating a vacuum into which the air is drawn, and it presses downward and outward all that is beneath it. Normal, deep breathing, which is rhythmic and harmonious, is thus an internal *massage* of all the vital organs. Every breath moves them gently in position, and consequently increases the circulation of the blood, and stimulates their secretions and excretions. The movements in both directions are partly contraction and partly expansion.

If you are not certain that your habitual breathing thus lowers and raises the diaphragm so the whole lungs are alternately filled and *emptied,* practice deep breathing while lying prone upon your back upon an unyielding surface. You will thus both *see* and *feel* the downward and outward stretching movement of the diaphragm as it flattens out when you *inhale;* for the abdomen is distended by the lowering of the viscera; and you will distinctly feel the pressure upon the small of the back where the diaphragm is connected with the spine just below the lowest rib. This part should be distended as much as the abdomen, but at the beginning of practice is apt to be found inactive.

It is in the filling of these lower lung-cells that the favorable *Tattvas, Prithivi* and *Apas,* put in the finest work of upbuilding and renewing. With every inhalation the abdomen should rise

gently, falling with the exhalation, when the diaphragm is arched upward pressing upon and emptying the lower lung-cells.

When you have mastered the method, resume a sitting or standing posture for practice. In habitual breathing, the exhalations should be in rhythm with the inhalations, counting from six to eight during a movement according to lung-power, which will increase amazingly as the chest-walls and all muscles gain elasticity through regular practice.

The pulse—heart-beat—should be the unit of count, for the two functions are most closely associated. Thus: inhale during six pulse-throbs; hold breath during three; exhale during six counts; hold lungs empty during three counts. Repeat a dozen times or more; lengthen the breath as power is gained; and practice according to convenience several times a day. Inhale slowly and always through the nostrils, in which passages there is provision to arrest impurities which, if carried to the lungs, would irritate their delicate structure. Contagious diseases can be contracted by the unlovely as well as unclean habit of mouth-breathing.

Do nothing automatically. In all your practice, make your thoughts follow and direct the vital currents. For example: *Think* as well as feel the pressure and distention in the small of the back. You will thus greatly facilitate the forming of the habit of doing involuntarily what you must now practice. Moreover, indulgence in automatisms is dangerously apt to encourage absent-mindedness, a fault which leads to grave mistakes, the results of which are seldom confined to the immediate offenders. All the accidents due to the "Didn't-think" folk can be traced to the encouragement of automatisms.

The habit should be acquired of holding the breath perceptibly before the exhalation, for only thus do we take from the inhaled air all its vital elements. It is possible through faithful practice to wont ourselves to deep, rhythmic breathing as the rule; and with the help of the corrective exercises—Alternate Breathing and the Held Breath—to develop a dynamic energy which we can divert at need to any organ or nerve of the body and hold there long enough to stimulate a revitalizing process.

When we gain control of *Prâna*—for which purpose the Held-Breath exercises are practiced—we are able to feel its subtle activity all over the body, and can concentrate it wherever an exhausted nerve needs renewing energy. It is only in these corrective exercises, or when the need is felt to change the currents, that the nostrils are closed and the breath arbitrarily directed to left or right. When the balance of the alternating currents is restored, we leave Nature to take care of their regular alternation.

Human beings are electric batteries; and when either current of vital force —the negative or positive—flows too long, the vehicle of life becomes the engine of destruction. That is all; it is just a simple problem of electro-chemical action; and the *Tattvic* Law is the only thing that explains the mystery by which human life hangs on so slight a thread, and indicates to you the remedy for time of need. The knowledge thus put in your hands is a treasure beyond price.

In all practice, the promptness of the body's response to the revivifying influence will be exactly according to the clearness with which you realize the thought and the fixity with which you can hold it. Directed consciously with your soul-force vitalizing your mental vibrations, the current of *Prâna* increases in strength and electrical power, so that all the atoms are drawn into synchronous action, which means enormously increased power and activity.

Clairvoyance and Auras.

By J. C. F. Grumbine, B. D.

Fellow of the Society of Science, Literature and Arts, London, England.

Under this general head six specific topics are discussed. They are concise, practical lessons on the realization of the Clairvoyant vision and how to see auras. Auras emanate from both persons and things. These lessons are for the old and young. The subjects are:

1. A Power Supernormally Active.
2. How to see Clairvoyantly.
3. The Aura, Its Colors and Influence.
4. What Colors Mean.
5. Divination.
6. Crystal Reading.

Lesson VI.

CRYSTAL READING.

Crystal reading is rather a fad today, but it was a popular Hindu and Chinese diversion, associated according to a myth, with the creation or origin of the world. Pure as crystal is a phrase which indicates how observing the Ancients were. The lucidity of a crystal is its remarkable natural feature, but its spherical shape is the product of art and toil. There are crystals in the Art Museum of Boston worth $15,000. These are possessed of rare and perfect clearness, and no doubt took years to rub them into their present brilliant spheres. A glass ball is a cheaper artificial vehicle for concentration and answers pretty nearly every purpose.

The reflective power of a crystal gives it its enchanting mysterious quality. There is nothing magnetic about it. In fact like glass it is a non-conductor of electricity, but for that very reason it is associated with prescience, prevision, and clairvoyance. It was a Chinese, Hindoo and Japanese legend that God or some superior being, perhaps a demigod coming out (existence) into time and space, and seeing his reflection fell at once in love with it and so made man possible on the earth. Looking into a mirror one sees his image reflected. It is an object of a subject. You are the subject, the reflection is the object. Hence the origin of the Mosaic aphorism, "I am—*that*—I am," which God is said to have spoken to Moses on Mt. Sinai. A canary bird will fall in love with his image in a mirror. Mercury is the planet nearest the sun, and was by the Greeks made the son of Jupiter, the messenger, reflecting his mind. Mercury or quicksilver is used as the base of all mirrors and so continues the scheme of reflecting things close to it or which receive its impressions. The ancients made the most of Mercury. We make the most of our mirrors, at least we treasure very much what we see in them.

The crystal is a splendid toy for occult sight seeing, and is a most useful vehicle for concentration and generating clairvoyant mimeographs of supernormal events and things. Here are a few instructions as to how to use it: Take a glass ball of two inches in diameter, and rest it on a pedestal on the level with the eyes or below the eyes so that you can observe it closely. Watch it without effort. Do not think of anything in particular. Let the eyes dwell upon the crystal as though you were in reveries. Soon you will begin to see things. It will take patience and time to classify the things you see, but by persistent effort you will soon be able to get visions of spirits, events which are to take place, and a variety of phenomena worth investigating. One should sit only a half hour and never approach the crystal in a frivolous or evil mind.



By William E. Towne.

* * * According to a recent article in *The Independent* they have found a satisfactory settlement of the race problem in Brooklyn, Ill. This is a town of 1,900 inhabitants, all but about fifty of whom are negroes. The utmost harmony prevails among the people who conduct the machinery of municipal government in an orderly, business like manner. Objection was made by some of the blacks to the attendance of white children at their school. So the school board told the white kids to hike, but kindly provided them a separate school building with a white instructor. The town is prosperous and enterprising as one could wish. It has an annual income of $10,000. Cash is paid on all necessary public investments. Many of the citizens are comfortably well-to-do. Nearly all own their own homes. The streets are orderly. Drunkenness is rare, and discouraged by the present administration. Perhaps, after all, the race question will settle itself, if we keep on giving the negro a chance to get an education and encourage him to avail himself of it.

* * * We recently received a copy of a little one-horse magazine published at Norfolk, Va., whose editor has just sharpened up his little hatchet and gone forth to do up Fra Elbertus, *The Philistine* and all connected therewith or appertaining thereto. In a windy waste of words (wherein he always takes himself with deadly serious intent) this knightly (or may be he's a *nightly*) editor boldly challenges the world to produce a single great, original or worthy sentence which the Fra has ever fathered. We notice that the place of honor in the advertising pages of this little magazinelet is given to a full page whiskey ad., and that there are several smaller ads. of a similar tenor and purport, including an ode to whiskey which exhorts the reader to drink Pen-mar and ends up with "see advertisement elsewhere," and we are wondering if there is any "pussunal" connection between the editor's enthusiasm and the fire water he so lavishly praises in his ad. columns.

* * * *The Balance*, Denver, Col., has passed under new management, and we are glad to note that all stock investment advertising has been discontinued.

* * * Many older readers of *Nautilus* will recall the name of Victoria Woodhull, who was formerly a zealous advocate of woman's rights in America, and who afterwards married a wealthy Englishman named Martin and went to England to live. She and her daughter, Miss Zula Maude Woodhull, have always been extremely active in progressive humanitarian work, and they are now engaged in developing a unique agricultural school on their English estates. Here about thirty women are studying agriculture, under competent instructors. They have a club feature in connection with the school, so arranged that London society women who are tired of the glitter and dazzle of life may run down for a few days and drink in the peace and freshness of the country and still be within telephonic touch of London. The club is self supporting, and the improvement in farming methods in the neighborhood is so apparent that land has advanced in price, and other land owners are beginning to adopt similar methods. The village school has been revolutionized under the influence of the Woodhulls. Modern kindergarten methods have been in-

troduced, after a severe fight with the conservatives. The children are taught to *do things,* not merely the *theory* of doing them. They are taught clay modelling from nature, gardening, cane weaving, carpentering. Much of their work is done in the open air. Automobiles and an auto boat is at the teacher's disposal for the use of the school, and to further open air excursions. Some children walk in two and three miles to attend this school, so famous has it become. It is in work of this kind that we so often find women acting as practical and efficient leaders.

* * * The New England town meeting, where every voter directly registers his desires on all the policies of the town, is one of the simplest and most satisfactory forms of democratic government. In this way the citizens have an opportunity to express their views without first filtering them through three or four layers of representatives, who may or may not truly represent those who elected them. The initiative and referendum, recently adopted by the people of Maine, and already in force in the state of Oregon, is an attempt to extend this same democratic principle of self-government which is practised in the town meeting to the state as a whole. Doubtless the machinery will move a bit stiffly at first. The system will seem cumbersome. But if it can once be organized into working order it will do much to curb the abuse of power which attends state legislatures. The adoption of the initiative and referendum by a conservative New England state is certainly a significant sign of the times. It shows how the old, fixed, conservative views of government are breaking up, and the bright new light of social reform is breaking in here and there.

* * * Some one writes me that she has trouble in "deciding things"—the little everyday questions that arise. This lack of decision becomes a mental habit, and it should be broken up. It is the result of a divided mind and lack of concentration. You begin by *allowing* your mind to wander, and it ends by wandering when you don't want it to. Break up this habit by keeping your mind on the subject until you have considered it carefully and *then decide and stick to it.* Don't turn back and wonder and regret. *Face front.* Remember what happened to Lot's wife. Mental dilly dallying should not be indulged in.

To Be.

HARRIET PURDY COCHRAN.

Not words, not deeds
But what thou art
Goes on, and on, and on.

Actions nor words comprise thee,
Thou Universal One,
Whose every breath
Stirs Heaven or Hell.

Before stars were, thou wert,
Inbreathing all of thine,
As now outbreathing all thou art.

* * * * * * *

To this world's prevailing din
I would not care one word to add,
Except to crash it through
With lightning and with thunder.

As if the last trump sounded—
Powerful to awaken to great life
My own dull atoms,
And yours, my self extension.

I cannot waken while you sleep,
Your nightmares bind me down,
I know not which of us
Is most possessed.

So we babble, babble on
And sound our fog-horns through the fog
Lest haply something with ears may hear
And not break on the rocks.

But thou, my soul
Sit still close to the throne
And listen for that voice,
Which this world died to know.

A Graphological View of Three Would-be Presidents.

MRS. FRANKLIN HALL.

Into Every Line of our Writing We Weave the Story of our Lives.

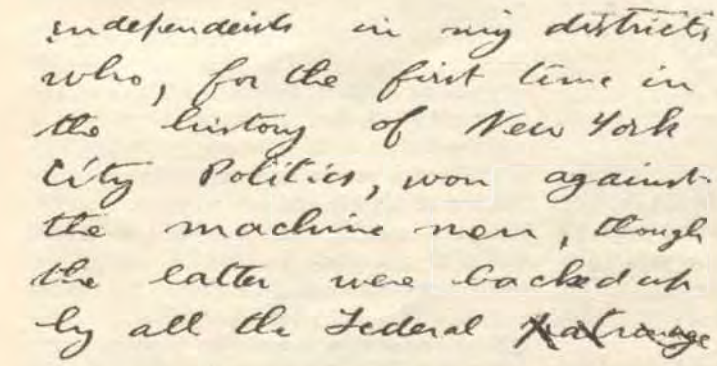
It is always of interest to the graphologist to study the writing of those who are great or who have "had greatness thrust upon them."

Today three "great" men are in the public lime-light; the president, Theodore Roosevelt, and the two nominees, William H. Taft and William Jennings Byran. The personality of these three men is of interest to the masses as well as to the scientist; therefore instead of beginning this series of articles in a little more formal manner, we will at once analyze the real character of the presidential aspirants that our readers may have the pleasure of reading the results, before the final vote is cast that will decide whether William H. Taft or William Jennings Bryan will wield the sceptre of state during at least the next four years.

As acting president, the Hon. Theodore Roosevelt has proven to us his ability. While he is by no means a faultless paragon, (what one among men is?) he has met conditions fairly and squarely and with a large degree of bluff sincerity. It would be absolutely impossible for any human being to please all of the public.

Let us study the man from this facsimile of his writing that we may have a better understanding of his weakness and his strength.

One of the first things discernible is the lack of firm will power. The "t's" are lightly



but forcefully crossed with a quick, sharp stroke indicating dynamic force of will rather than steadfast tenacity; the explosive energy best exemplified by the discharge of a cannon. When the reverberation has ceased and the smoke cleared away we discover what has been hit and that the ball has spent itself.

The entire formation of the letters display nervous mentality, which combined with the quick crossing or lack of crossing of the "t's" indicate quickness of thought, action and temper which sometimes causes him when irritated to say things which sting.

The entire writing depicts originality and mentality. Most of the letters are pointed at the top, giving keen penetration which is accentuated in the separation of the letters in the words; this enables him to judge human nature well, to grasp the meaning of things quickly and reason them out carefully to a definite conclusion.

The lack of flourishes imply refined and simple tastes, and that no matter what the writer may do that may seem singular to others, they are not done for effect, praise or admiration, but simply because in his own mind he thinks it just, and as a matter of principle. He would be more ambitious for those whom he loved than for himself.

Such unassuming characters are always great lovers of nature. Noise and confusion, high walls and narrow streets are always more or less of a prison to them.

The close dotting of the "i's" directly over the letter bespeaks a good memory and close attention to detail, and as they are more of a dash than a dot, confirm the nervous energy and hasty temper. Combining the close dots, separated letters and preponderance which are pointed at the top, we have, memory, system in material things, intuition and analysis; yet there is some carelessness in the writing, showing that while he likes everything in order, he prefers some one else keeping it so, for he has not time or patience.

The letters slant well to the right, portraying sympathy and affection, combined with the simplicity of his writing implies fondness for home and its pleasures.

There is a slight dropping of the lines at the right of the page, causing times of despondency and discouragement, under certain conditions. Some of the crossings of the "t's"

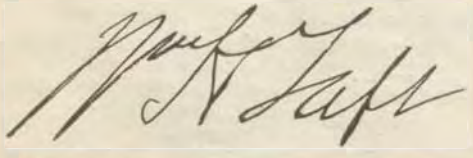
are uplifted at the right, others point downward; the uplift signifies ardor when aroused, the downward fling positiveness and aggressiveness.

The "o's" are all joined or looped at the top; hence we have secretiveness of the first order and as some of the words taper, a fair degree of diplomacy. All the finals to words are short, indicating thriftiness; one who will try to keep expenses within the income; the great tenderness in the slope of the writing would prevent his becoming penurious, especially with those whom he loved.

Theodore Roosevelt's greatest genius lies in the field of literature, but his nervous restlessness would prevent concentrated application beyond physical endurance. He has fire, energy, but no great vitality. His strength is in the things he does quickly. If he walks miles, he is spurred by the nervous will, and the brain is prone to urge the body too far. Fresh air he must have; he must have physical and mental exercise continually. Such a nature is generally fearless because they do not allow themselves to stop long enough to think what results may be.

If Mr. Roosevelt could rule continuously, he might become despotic, but always his tenderness and sympathy would keep his heart warm and his hand ready to serve those less fortunate.

Through the courtesy of a friend I am able to give you the signature of Mr. William H. Taft, directly from his own pen, although it is to be regretted that we have not a larger specimen.



This signature shows a nature utterly unlike Mr. Roosevelt or Mr. Bryan.

The clear, high, well proportioned writing, each letter and word united, indicates lucidity of thought, deductive reasoning and pride of accomplishment. The broadness and distinctness of his writing portrays Mr. Taft more free from prejudice than either of the others.

There is originality and genius in the high capitals, love of order in the neatness of even this hastily written signature.

The small letters differ somewhat in size, implying tact and suavity. The open "a's" show candor, and being broader than usual in proportion to height, one who knows no fear where truth is concerned. If Mr. Taft errs he will be willing to admit it and take the consequences.

All the letters have points at the base and apex, depicting fine penetration; that he is an excellent judge of human nature and judicial in decisions.

While the high letters indicate lofty pride, there are no flourishes; no love of ostentation. He has love of family and good name; tenderness without susceptibility, as portrayed in the slight slant of the letters to the right.

The triangle of the capital "H" shows obstinacy and love of argument. The peculiar crossing of the "t" a will that yields graciously when thoroughly convinced that he is in the wrong.

All the capitals, especially the "T" indicates genius, originality, power of description and fine oratorical ability.

With all due respect to the genius of Mr. Roosevelt and Mr. Bryan, Mr. William H. Taft displays in his signature the best poised mind of the three. He is not apt to become an extremist unless he changes radically.

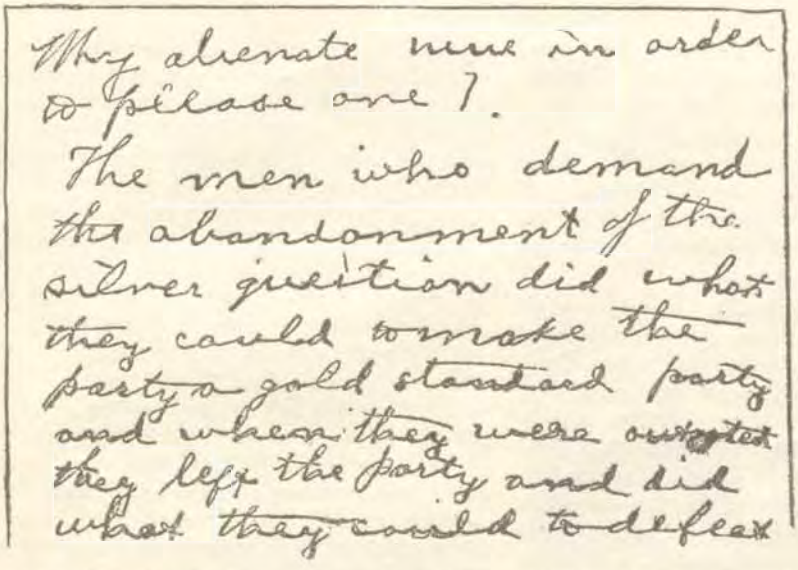
The artistic curves bespeak love of the beautiful, artistic appreciation. The pressure of the pen upon the paper, intensity and strength of purpose; one who is not easily thwarted. Combining the sequence of thought in joined words and letters, the self-poise and pride in the lofty capitals, we have one who will go ahead and accomplish in a quiet way the things that others are fussing over and wondering how they are going to carry through. All these qualities of mind make one who has great executive ability, the power to formulate plans for others and enforce their fulfilment.

The odd ending of the final "t" with its sharp uprising gives mocking and sarcastic wit, so one needs to look into his eyes to see whether he is in jest or earnest.

He would never be a revengeful enemy. If he disliked a person he would prefer to drop him out of his life and say no more about it. His pride and idealism cause him to prefer quality to quantity. He has no desire for emoluments not honestly earned. He would give to others the justice he claims for himself. He prizes his friends for what they are, rather than their possessions or influence. He is the same with people regardless of condition or color; it is their strength of character wins his admiration.

Mr. Taft's imagination is purely of the ideal and poetic, as indicated by the artistic

trend of the writing, the fine curves, and had he gone into literature instead of politics he would have been often tempted to write verse.



Last but not least, he who asks, "Why alienate *men* in order to please one?"

In the long, downward, hooked crossings of the "t's" we have the dominant, persistent, defiant will, aggressive and positive.

Compare his writing with his picture and note the same hard, cold lines around the large mouth. A mouth and will like that, despite the tenderness displayed, will always struggle for the mastery.

Many of the crossings have a downward fling showing the positiveness that would not yield even though convinced he was in the wrong. These crossings are mostly well down upon the letters, implying physical strength and endurance. Mr. Roosevelt might win a pedestrian tour; Mr. Taft throwing heavy weights; but in combating enemies or disease, in prolixity of ideas, his dogged, stubborn determination would never give up, no matter what the obstacles.

Mr. Bryan also unites letters and words portraying sequence of ideas and deductive reasoning. The letters themselves although joined are widely spaced, indicating loquacity, conversational ability, and this allied to his persistence makes him fluent in setting forth his pet themes. There are no flourishes, he is unassuming, though aggressive to the point of egotism. The heavy shading gives sensuous love of the luxuries of life; he would not deny himself the things he could afford. The heaviness of pen upon the paper gives intensity of likes and dislikes which combined with his obstinacy and firm, unyielding will would never permit him to forget a wrong.

Well dotted "i's" portray memory and order. Some of the letters slope one way and some another indicating quality only kept from vacillation by the strength of the will.

Note also that the lines ascend and descend across the page, indicating versatility which combined with quality sometimes proves a hindrance instead of a blessing.

A few of the lines gradually ascend until the end of the line is reached then a word drops suddenly. This sign by master graphologists is often termed "the fate line," for it is found almost without exception in the writing of those liable to serious accidents, sudden or violent death or some fatal malady. Theodore Roosevelt's writing often terminates in this dropped word at the end of the line; it is strongly marked in the writing of Mr. Bryan. I have seen it in specimens of the writing of Abraham Lincoln, General Grant and William H. McKinley. It may not be found in all of the writing, but it is in many specimens.

There are some triangular crossings of the "t's" in the writing of Mr. Bryan, displaying obstinacy and love of argument. Now and then there is a little impatient dash that serves for a cross but does not touch the letter, showing that the writer is sometimes impatient and irritable.

There is thrift in the majority of the finals which are clipped short. Whatever he might preach, his practice would be to accumulate.

There is refinement and literary ability in the general formation of the writing. Some of the writing shows carelessness of construction, generally caused by a too rapid flow of thought with which the pen cannot keep pace.

As president, Mr. Bryan would do as his own will dictated and be inclined to tyrannize a bit over his loyal subjects. *He*, would be president, not the people. While Mr. Roosevelt is severe, it is more an impulse, with Mr. Bryan it would be the sternness of an inflexible will.

The next article will give a more detailed account of the science of graphology itself; that the reader may enter more closely into an understanding of its scientific meaning, and form an intelligent conception of its value, not only in professional and commercial rating of the characteristics of men and women, but in social relations as well.—Mrs. Franklin Hall, 160 East 91st St., New York.

Work and Workers in Portland, Ore.

By W. J. Colville.

The beautiful city of Portland, Ore., noted among many other charming things, for its extraordinary wealth of roses and other delightful blossoms in Nature's luxuriant external garden, is also a grand distributing center for flowers of many mental and spiritual varieties, all growing in one great garden, but each variety presenting some definite peculiarity unshared by any of its companion genera.

For many years Portland has been known, almost the whole world over, as the birthplace of that great idea, the Whole World's Soul Communion, which took its rise in the kindly heart and active brain of Mrs. Lucy Mallory, a truly pioneer worker in the ample field of spiritual activities on the Pacific Coast. The twenty-seventh day of every month is remembered in the interests of human good will and peace in all parts of the world, and from 12 to 12.30 on each recurring twenty-seventh day, multitudes betake themselves to the mystic silence, no matter how they may be employed or situated physically, and devote those specially consecrated thirty minutes to entire consecration of themselves and their affairs to the noble end of the conscious unification of all humanity. *The World's Advance Thought and Universal Republic*, published monthly by Mrs. Mallory, who is proprietor, editor and chief contributor, furnishes its readers in every issue with a time table, informing them, wherever they may be, when it is high noon in Portland, Ore., that city remaining the head center, as it was the birthplace of this beneficent idea. During my extended travels in England, France, Australia and New Zealand I have met many people who have told me in glowing terms of the deep and abiding benefit they have received, and are receiving constantly from the monthly celebration of this beautiful observance, which, by its entirely superpersonal and truly universal character, is a powerful stimulant to that much neglected feeling of human solidarity, which is the only key to the real solution of the problem of strife which still confronts all nations; 501 Yamhill street is the headquarters, not only of the *World's Advance Thought and Universal Republic*, but of a great number of actively useful societies and works of various kinds which successfully congregate under a single roof and then radiate their influence far and wide. It has often been my privilege to attend meetings of various descriptions as well as to address many earnest audiences in the beautiful lecture and conference hall which occupies the ground floor of a very fine and spacious house in the heart of Portland's residential district and within a few minutes' easy walk of the central business section. The present house is twice the size of the original premises on Sixth street, near the General Post Office, which will long be remembered as the historic birthplace as well as meeting place of many societies whose extended influence is now immeasurable. Though Mrs. Mallory is the owner and presiding genius at 501 Yamhill street, so liberal is her spirit and so generous her hospitality that she keeps much in the background and rejoices exceedingly in according to a great many organizations as well as to individual workers, the freedom of the spacious platform from which all sorts of ideas are from time to time enthusiastically promulgated. There is a distinct understanding among all who take advantage of the hospitality thus freely accorded, that this is a center for advancing thought, not for stultifying theories, therefore it is understood that no single cult can claim monopoly or vaunt its claims arrogantly to the disparagement of all the rest.

The library and reading room, open to the public daily throughout the year, are liberally stocked with standard and periodical literature, embracing practically all subjects of interest to eclectic philosophers and students of psychology. *The Nautilus* is a great favorite among the magazines and many are the students who speak in glowing terms of appreciation of William and Elizabeth Towne and their successful work in helping to arouse the veritable solar plexus.

Portland has been blessed for many years with a very fine religious element. The Unitarian and Universalist churches have long been accomplishing a noble work in their kindred fields of beautiful activity, and from no pulpit or platform have more advanced and ennobling ideas been promulgated than from that of Temple Beth Israel where for several years the Rev. Stephen Wise, originator of the New York Free Synagogue, ministered most successfully alike to Jews and Gentiles. The Rev. Jonah Wise, his successor, is a very able man, highly respected both within and without the Jewish community.

The following are the new thought centers in this city:

Thaddeus M. and Mrs. Minard, whose Divine Science Center is about fifteen years old, have a very large following. They are very successful healers and teachers.

Dr. J. J. Storey and Henry Victor Morgan, assisted by Mrs. Storey and Miss Storey have recently opened a Home of Truth at 701 Irving street. They have already large classes and fine attendance at Sunday meetings. Mr. Morgan was in Portland during the spring months of 1908 and attracted crowded houses; he had to take the Empire Theater to accommodate all who came when he was working for the Fellowship.

The Fellowship Society, organized by Benjamin Fay Mills, holds largely attended meetings every Sunday afternoon in the World's Advanced Thought Parlors, 501 Yamhill street, and an Emerson Class on Tuesdays at 8 p. m. The parlors are unusually crowded. Clara Bethwick Colby is president.

P. J. Green, 5496 East Twenty-sixth street, Home of Suggestive Therapeutics, conducts Sunday evening meetings in the World's Advance Thought parlors, and presides over a very flourishing center.

Dr. A. A. Lindsay, Selling-Hirsch building, teaches Spiritual Therapeutics; he has organized a very popular center and is doing a great amount of good.

There are two Christian Science churches, and their work is very large. One of the societies meets in the Scottish Rite Temple, Morrison and Lonsdale streets. Services are held regularly on Wednesday evenings, Sunday mornings and evenings. I attended one of these meetings when there were nearly a thousand people present, out of which about nine hundred were ladies.

The Behai Movement has quite a large following in Portland; headquarters are at the corner of Seventh and Yamhill streets.

There are two flourishing spiritual societies. The First Spiritualist society has engaged Harrison D. Barrett as its pastor. The Minister's and Medium Society, as well as three other societies all hold public meetings which are usually crowded every Sunday. The Portland School of Astrology, conducted by Llewellyn George, astrologer, and F. Hurley Fletcher, manager, 608 Fourth street, is in the opinion of many earnest thinkers doing more for the good of the general public than any of the other centers. These instructors not only teach astrology, they teach their pupils to help themselves, and really help those whose lives appear to have been wrecked to become self-supporting, useful citizens.

Hiram Butler's Center, officered by the Correco Brothers, recently received quite a number of converts to its special regeneration theory, which includes the wearing of long hair by the members of both sexes.

Mrs. Mallory speaking for herself concerning her distinctive work says:

"The first number of the *World's Advanced Thought* was issued in April, 1885. The *Whole World's Soul Communion* was inaugurated shortly afterwards and I hope it has been doing good work. This was the progenitor of all the silence meetings that we see advertised.

When the message came to me to appoint the twenty-seventh of each month at noon, Portland time, I was told that all these things would follow; Absent Treatment, Healing in the Silence, etc. I was taught to observe a time of silence when I was a child. My parlors are free to any teacher who has a truth to give out. My meetings are on Mondays at 8 p. m., Tuesdays and Fridays at 2.30 p. m., and half an hour Silence on Wednesday afternoons. These meetings are free to all, and all who wish to come are cordially welcome.



MR. and MRS. MINARD.

"This is all that I am doing now that I think of. Every one who is at all before the public does more work in private than work that is known publicly."

Twenty miles from Portland, on the Southern Pacific Railway, the New Era Camp Meeting, held under the auspices of the first Spiritualist Religious Association, of Plackamas County, does active work during a portion of every summer. The season of 1908, extending from July 11 to August 3, introduced a large array of well known workers to the public. The grounds are beautifully situated and all the officers display highly commendable determination to present a wide philosophy to the crowds of visitors who throng their gates.

The present condition of Portland impresses me as progressive along every useful line. Though July is not the month to witness societary activities in a city at their height, I found even in midsummer a very large degree of earnest wholesouled activity in a climate not extremely torrid but still living well up to traditional July reputation.

THINGS THAT MAKE FOR SUCCESS.

A Correspondence Department. *Conducted by the Editor.*

If you have discovered something that makes for success, or if you have seen someone find and surmount, or remove an obstacle to success, let us hear about it.

We are publishing herein many bright thoughts from our readers, each over the name of the writer, unless a nom de plume is substituted.

Letters for this department, which must not be too long, should be plainly written, on one side of the paper only, and should not be mixed up with other matter of any description.

To the writer of the most helpful sucess letter published (as a whole or in part) in this department of any number of the magazine, we will send THE NAUTILUS for two years, to any address, or two addresses, he may designate.

To the writer of the most helpful success letter printed in six months, we will send $5.00 in money in addition to the subscriptions. Prize winners announced in number following publication of their letters. —EDITORS.

Success Letter No. 148.

It may not be uninteresting to mention that I am a young colored man, a West Indian, who hails from Jamaica. I am a new thoughter to my backbone, having been initiated into the cult some years ago in my native country. Since then I have been a faithful student and disciple, demonstrating in every step of my life the supremacy of mind over matter and circumstances. Two fundamental truisms I never allowed myself to lose sight of, namely that "Man is architect of his own fortune," and "As a man thinketh, so is he." I recognized in the latter the stepping stone to the former, the tool with which the architect (mind) builds up a stately structure of a successful life, and then I set to work to literally make myself over. With the increasing control of thought I found myself growing daily. As if led by some superior power, I felt impelled to leave my native land and travel in search of "fairer lands and pastures green,' where I would find more scope for the speedy realization of my aims. In little less than three years in this country I now find myself nearing my goal, notwithstanding the almost Herculean task of surmounting that hydra-headed monster called color prejudices so inherent, apparently, in the minds of American people.

You cannot picture the difficulties, the obstacles thrown in the colored man's way owing to prejudices. Sometimes I almost felt like giving up, but "no" says a small voice. "Patience, be calm, peg on. Shut your eyes to all the obstacles. Refuse to see in them anything but good." Sixteen cents per hour, gold, is my wage, and in a country equal to none for high rate of living. Then in a short time I am at $37.50 per month; three months' labor at $50 per month, and then lo! a change! They are treating me like a man ought to treat his fellowman. "That colored fellow is alright," "he is an exception," "I like him much," are the remarks they make in a *sotto voce*. But did I stop at $50 and relax in my efforts to please? No. At this period I had to bear for ten long hours daily the parching ray of a tropical sun, hours in drenching rains and laden with the germs of the most virulent fevers. I must aim at promotion, I thought, at a more congenial work. Why should I not be in the office? I am qualified to do clerical work, having been trained in one of the best colleges of Jamaica. I must get work congenial to my tastes and educational training. But alas! an obstacle—no colored man may sit in the same office with the whites. Nothing daunted I set my mind on the goal and worked up! up! up! The goal was reached not long after I made that resolution. I was transferred to the office and given a desk, where I am still at work with not a word of objection from the white clerks.

With my promotion I got $60 per month, and in three months I was at the receipt of $100 per month, which I am now getting with promises of a "raise" soon. Then you must also count the implicit confidence, good will and concessions that I received from the entire body with whom I come in daily working contact. I consider this a brilliant achievement of success thought vibrations. Don't you? When I review the past from the height I now stand on I feel an unbounded joy and gratitude and a thirst for higher trophies to win and goals to reach.—KIE KAMARA, Panama.

Success Letter No. 149.

Look for and see only the good in your fellow beings. Never lose sight of the fact that like attracts like and act in accordance. Think success in the face of failure; talk success no matter how you feel; mean success in spite of any adversity, and climb to it.—LUCIA NOBLE, New York City.

Success Letter No. 150.

Let's talk about ordinary financial success—concentrate on the narrow, materialistic point of view for a moment and see what there is in it. Wealth benefits us only to the point where it begins to interfere with our freedom. Any investment that in any way obligates, forestalls or limits our future actions, is a restraint upon our freedom and to that extent obscures our perception and dulls our intuition, leaving us unprepared for the day of opportunity. Often when we have saved a few dollars, it "burns our pockets" until we have it securely tied up in some investment. Let's have our savings where we can get at them on a moment's notice—if they can be made to draw a little interest at the same time, so much the better. Then "keep mum" and lie in wait for the day of opportunity. It may come tomorrow and it may come a year from tomorrow, but be ready. Let us not make any plans for the future concerning our investments, if we do they will prejudice our judgment and side-track our intuition; then when the right chance comes we will have no doubts about what to do. I consider it important that we confine our investments to such things as we thoroughly understand; then, to estimate their value let us *examine the property and not the prospectus*—right here I see where Elizabeth is right in excluding investment advertisements from *The Nautilus*. In this age of money-madness those "golden opportunities?" that are announced to the public with a brass band accompaniment are apt to be somewhat diluted. Beware of the bargains offered you by the professional financier, his interest in your welfare is lopsided. No, let us not be stampeded into an investment like a bunch of range cattle. Successful investors are not found in droves.

How often have we heard the remark: "Just my luck! I had a chance today to buy that property on Seventh street for two-thirds its actual value, if I had only not been in such a hurry to hunt an investment last month, I would now have the money to buy it." Better make a smaller purchase and pay for it than buy a debt that will hamper our freedom by compelling us to "take heed for the morrow." Let's make our investments so entirely self-supporting that (as far as they are concerned at least) we may "become as little children" whose only problem is how best to use today, and whose cares never extend beyond the setting sun.—Ed. B. Warren, Silver Bow, Nevada.

Success Letter No. 151.

From my experience I have concluded that success depends on how time is utilized. I have long since been convinced that it is the duty of each young woman, as well as each young man, no matter what the circumstances in life may be, to master some useful art—something that can be called into service, should necessity arise; for riches may flee, but knowledge can never be destroyed.

I was privileged to enjoy the benefits of a comfortable home, was carefully reared and educated; married at nineteen. My husband was situated in his work in a way which frequently caused his absence for long periods at a time, and, in order that I might not waste my days, I entered a Theological school for two years. Afterwards I devoted nearly a year to a business training, though there was no visible evidence at this time that I should ever really need a thing. However, being well fitted for useful service, I insisted on taking up some line of employment which would keep me occupied during the many long days which I would be compelled to spend uselessly in social or frivolous waste of endeavor, and became a confidential secretary to a late prominent Divine, which afforded the pleasure and educational opportunities of a tour of the world, and further development.

Therefore, when forced to meet reverses, losses of material comforts, occasioned by the death of husband and family, litigation and financial embarrassment, I was enabled to call into service my practical knowledge, apply it, and establish new commercial relations; hence the reverses inflicted have been ably met and overcome. From my own earnings within two years I have established a beautiful home, and find great joy instead of mourning in my commercial life and progress.

Aim for success, use your time; don't depend on the prosperous present, be ready to face adversity with the cudgel of practical knowledge.—Ida Marion Stern.

Letter No. 147 received more than three times as many votes as any of the others in last month's contest. It is the personal experiences that prove most popular and which are the most helpful to others. Will S. A. F. give us instructions regarding the two subscriptions to which he or she is entitled?

Compulsion repels, impulsion propels.—Purinton.



"Oh wad some power the giftie gie us
To see oursel's as ithers see us!
It wad frae mony a blunder free us,
And foolish notion."

A DEPARTMENT OF
CONSULTATION AND SUGGESTION
CONDUCTED BY ELIZABETH TOWNE.

In this department I will try to reply to the 1001 odds and ends of life-problems and home interests which are presented to me, answers to which are not of general enough interest to make them suitable for the regular reading pages of The Nautilus. Every reader is welcome to what advice and suggestion I can give, and I sincerely hope that with the aid of this department we can reach and help many more people. Welcome, all! —ELIZABETH TOWNE.

E. F. G.—How do I dress? Just like other folks when I go away from home. And every time I stand up an hour for a dressmaker, and whenever I find myself too much dressed up to pass the medicine ball or run a foot race I exclaim to myself—sometimes out loud—"Aren't women *idiots* to dress so? And when shall we *ever* outgrow it!"

I keep on dressing so because I can't seem to solve that dress problem any more than you have, and I *won't* go around among people looking like a freak. The problem is larger in proportion to the size of the woman—and my size is number 6. Belts without corsets make a big woman look dumpy, and they are an unmitigated nuisance on anybody, especially on one whose weight varies. And princess garments are either frights or expensive pieces of art. Then again, who wants to wear in hot weather a heavy waist hung from the shoulders? And who wants to wear attached to the waist stocking supenders strung tight enough to hold the stockings taut? Not I. So I stick to corsets, straight front and pulled well *down*, which enable one to hang all weights from the hips without dragging or untidy displacements, thus leaving shoulders and lungs comparatively free of weight and pressure. At home I wear specially designed empire gowns, round neck and trim as possible, over one thin skirt hung from hips. These are not suitable for street wear. I've tried every imaginable kind of hose supporter and not one is really comfortable and satisfactory without a corset. The sensible thing would be half-hose and short supporters. The easy fitting corset is the lesser of the dress evils as I see them now. I know we shall get rid of it in time, without sacrificing either utility or sense of beauty. And I am always eagerly looking out and looking *in*, for hints in this direction.

Elbert Hubbard's wife wears always the most sensible and useful dress woman has yet evolved, the shirt waist suit. I *think* she eschews corsets. But she is thin as a greyhound. On horseback she wears divided skirt and shirt waist.

V. R.—You dear girl, you must have dissipated your energies tremendously to bring you to such a state of mind! Don't think of such a desperate course! Your depression is purely physical and will disappear when you grow strong again. You have evidently learned the lesson that you must take care of yourself in order to be able to help other people. Now you just let go and take care of yourself until you get good and strong again. Read "Solar Plexus" book and take full breaths, exercise several times every day, just a dozen or so full breaths at each period of practice. Then *let go*, and the life of the universe will put you in trim again. Never doubt it. Treat your depressions and fears as if they were not a part of *you* at all. They are *not* you, *you* are a spiritual being who sits at the center and *watches* all these moods and thoughts, as they pass by. Think of yourself as this perfect spiritual being who has learned things by experience, and let your experiences and thoughts pass by like a procession on the outside. Just *let go*. Make up your mind to sleep all you can, and keep on letting go until you do sleep. Let drugs alone, and by and by you will find yourself cat-napping, and finally find yourself sleeping again as you ought to.

Then when you begin to get better see that you keep your strength and do not waste your energy on anybody or anything. Go easy and remember that the most important thing in life is *to feel full of life and energy*. Whenever you feel the least bit depressed or weak, your first duty in life is to *be still* until you fill up with energy again.

When you are full of energy you will find yourself using your will without any trouble. It is when you get weak from over working either mentally or physically, that you find yourself depressed. Remember that, and keep always in mind that you must so live as to keep your energy at high tide.

As to what I said about Mrs. Craddock, that all happens on the sub-conscious plane. You cannot bring it about by will power. When the whole sub-conscious mind wants to die the person dies, even though the conscious mind may cry out for life. Now in your case it is only a matter of weakness and discourage-

ment, because you dissipated your energies. You do not *really* want to die, and you do really want to live, and so you will. *Now just let go and let the spiritual life do with you as it will,* and you will come out all right. Peace be unto you.

J. F. D.—Your stomach trouble is probably due to eating more than you can digest and assimilate. Take short fasts once or twice a week, and *get interested* in doing every day some kind of vigorous active work. If you can't find *useful* work to do use out-door gymnastics and walking. Use full breathing exercises. In addition to this use the word *Joy* to tone up your mind. Sit erect at a table, pencil in hand and paper before you; say the word *Joy* mentally, say it distinctly, positively, and as you say it make a point on the paper with your pencil. Say the word and make the point or period at exactly the same instant. Repeat the word in this way twenty times, morning, noon and night, just before meals. Keep at it for two weeks, then quit for two weeks, then resume again, etc., until you are well. Deny unpleasant thoughts and break up their vibrations by a brisk walk, or by doing with will and interest any piece of *active* work. Break up the blues this way *every* time until they *stay* broken. Eat bread or crackers, nuts and fruits, if you want to live on raw foods. About four ounces of nut meats per day—no more. And see you chew everything to a liquid before swallowing. The joy exercise will establish new mental and spiritual currents of health, and abstemious diet and exercise will make it easy for the new currents to do their work.

A. W.—Your periods of depression are undoubtedly due to unnatural living. In college one is apt to overwork the mental at the expense of the physical and he pays for it by fits of discouragement and dull mind if not in other ways. Take certain early morning periods for *outdoor* work or exercise, including light gymnastics for *all* the muscles, with full breathing exercises. *Be sure* to use recreation hours for recreation purposes and *no other.* Eat plain, nutritious foods at regular hours, taking pains to fletcherize. Cut out fudge! Go off by yourself after the noon meal for ten minutes of complete silence and relaxation. Get limp all over and *let* the spirit of life flow through you and regenerate mind and body. *Be still and let.* Allow *nothing* to interfere with this ten minutes. Confine your study to study hours, even if something has to be slighted. Sleep long and soundly. Before going to sleep at night *wipe off the slate.* Let go everything jointly and severally, and commend yourself body and soul to the inflow of the universal spirit of wisdom, love and power. Observe a similar prayer-period first thing in the morning. In order to do your best at college you must make *physical health* the *first* requirement, and you can do it only by *taking* time *every* day for such exercises as I have indicated. *First,* be right with your physical self, and mental capacity; joy and buoyancy follow. If you want to be a new thought lecturer *live the life.* Then you will have something vital to tell about.

Circle of
Whole-World Healing

Conducted by THE EDITORS.

Would you be at peace? Speak peace to the world.
Would you be healed? Speak health to the world.
Would you be loved? Speak love to the world.
Would you be successful? Speak success to the world.

For all the world is so closely akin that not one individual may realize his high desire except all the world share with him.

And every Good Word you send into the world is a silent, mighty power working for Peace, Health, Love, Joy, Success to all the world—

Including youself.

Will you join all the readers and the editors of *The Nautilus* in daily periods of Whole-World Healing? No memberships, fees or special duties, no joining of anything but a spiritual movement. The entire visible sign and direction of this Circle of Healing appears in this column, in each number of *The Nautilus.* You join the Circle in thought only; no letters, fees, etc., are connected with it. You are free to secede when and how you choose.

No duties are attached and only one privilege: That of holding your own version of the thought expressed herewith, sending it out to all the world each night before you sleep, and as many times during the day as you think of it.

Each number of *The Nautilus* will carry in this column the thought to be used daily until the next number appears.

The emolument of membership in this Circle is *The Cosmic Consciousness,*

Which includes Health, Happiness and Prosperity to every Creature.—THE EDITORS.

* * *

Key Thought for Daily Meditation

The life of the individual lives, moves and has its being in the ONE LIFE of the universe : : :



Friends, the Wind Blows toward the new heaven on earth! We are all wafting that way. If you are not TOO BUSY you can see such indications all about you every day. And every paper and magazine you pick up contains little straws that show it! Here are a few the editor and some of our friends have culled while reading the daily papers and weekly reviews, etc. We shall be glad to have our readers keep an eye out for other Straws that Show the way the Clean Winds blow, sending us any items they may think suitable for this column of very brief mention.—E. T.

Bishop Fallows, who said that men ought to be in their prime at eighty years and live to be 120 years old, says that long life is only a question of sour milk. His rules are:

Drink sour milk, or pure buttermilk, two or three times a day; avoid too strenuous living; take plenty of exercise; obey rigidly the laws of hygiene; keep a clear conscience; love God and be square with your fellow man; drink some more sour milk.

Bishop Fallows is a great believer in a newly published book by one of the professors in the Pasteur Institute in Paris, and the greatest exponent in the world of the theories of Darwin. He points out that the reason men do not live to a great age is because under modern conditions the arteries harden with advancing age.

He has discovered that the cure for this condition is sour milk. The sheaths of the arteries are softened by the milk.

Bishop Fallows also says:

"In the Old Testament, just after the flood, the prophet of God said: 'And the days of man are 120 years.' It was centuries later that the Psalmist said: 'The days of man are three score and ten years.'

"Now, as to the scientific theory, research has proved that the multiple of adolescence in animals is six. That is, they ordinarily live six times the length of their infancy. Man reaches maturity at twenty years. Multiplying that by six gives 120 years, the natural age of man."—*Twentieth Century.*

It is said that a society for the furthering of missionary work among the Indians has been organized by a group of wealthy New York women. Miss Sybil Carter will have charge of the work. Among other plans for the good of Indian women is that of introducing the making of Italian laces. That work was in operation among Oneida women over twenty years ago, and was a great incentive to personal neatness and that of their houses. The women were told that none could make lace except those who could bring in the finished piece without soil. In order to do this they were instructed that their houses, clothing and persons must be perfectly clean. The plan worked like magic.—*Springfield Republican.*

The Ohio legislature, among many good laws at its just-ended session, passed one providing for the appointment of ten women as factory inspectors.—*Springfield Republican.*

Little Visits

A Cosy Corner Department where everybody chats and the Recording Angel puts down what she can find room for.

The Aura's Colors:—

I have been interested in the articles on the aura appearing in *The Nautilus* recently. As I have been a student of the same for a number of years perhaps some of my experiences and observations will be interesting.

I cannot remember when I was first conscious of seeing and feeling the aura and noting the effects of its changing states on myself and others—really it is around all things that I have observed.

There were times when it would surge like a raging sea inducing a physical state almost unendurable, but as a child I learned if I became perfectly still physically and mentally it would soon pulsate in beautiful hues and tints, with a delightful influence of ease and at times it would vibrate a sweet, low melody, indescribable.

The state most difficult to overcome with the stillness—my old name for it—was when the aura would appear very dense, and of dull red and black or brown color, and seem pressing in from all points, causing a sensation of smothering or a sudden cutting off of the breath, which was called heart trouble, but it was a slander of the heart, for it did not have as much to do with it as the ears.

Frequently pictures and scenes of rare beauty would appear which proved prophetic, often. But its strange states, at times, perplexed and worried me especially when it seemed forcing me out, and at such times then I clung desperately to its body. The aura would be so etherial and it seemed to me then, motionless, like a boundless ocean of creamy light faintly tinted with rose and blue and I was drifting out into vastness, alone and its immensity frightened me. But after I commenced aura study under the guidance of a teacher these states were welcomed, for as a spirit, apart from the body I learned lessons invaluable.

The various states of the aura are indicated in the quality of the hues and tints it may present. A certain density of colors denotes material mindedness. A state more etherial, that the mental predominates. More etherialized still, reveals the astral, in which are seen hues and tints and scenes of transcendent beauty according to the degree it is effected by the more material or spiritual states. The spiritual state, often called soul, in my own case and in that of others I have observed, rarely wholly dominates and never breaks up into colors but is always an almost imperceptible rhythmic pulsing of light like nothing I have ever seen in matter so called. These seemed dependent upon mental states, however induced, though the method effects the aura. These moods are fluctuating in the best of us, and in experimenting with the aura one easily

sees how through a process of unconscious adjustment some may be devils today and saints tomorrow, and how the methods of new thought and some other systems, will in time make the aura a protection for the body and an always present magic mirror.

We may liken the first condition to a lamp light where the aura appears as a dense light radiating from a center but soon becomes attenuated and lost in the around. The influence of such is confined to a small area. Those in the mental and astral states are largely subjects of suggestions, sensations, etc., the eolian harp type. They have a luminous and much extended aura, from which tiny lines go out similar to those seen with electric lights. Many of these lines are more or less deflected, probably because not under the direction of the Ego, or central power,—this state may be likened to the moon.

The last we may name the sun state. The more dense part encircles the body several feet, with the lines straight and clear, and interminable, undoubtedly because the Ego consciously directs, and through these innumerable lines such may learn to connect with any center desired, subject to neither time nor space and their influence is boundless.

I walk a mile, often, afternoons with the thermometer indicating ninety-six degrees in the shade and enjoy it for if I mind my p's and q's I can keep the aura in a state of protection from the influence of heat and in a lesser degree I can protect myself from intense cold.

In observing anything one must do it through one's own aura, hence its state may shadow as dingy windows may effect a view seen outside. But one can learn to tell its condition and effect a change, and if observant of the aura of another one can refrain from offering the thought-treasure to one who cannot now appreciate it. But all thought preserved in the earth aura and through Love's Law, attraction, will fulfill its work of etherialization—spiritualizing. So I know this article will perform a mission even in the depths of that Waste Basket.—L. E. Saxton, El Dorado, Kansas.

Joseph Bibby Re Success:—

If a man wants to attain a fairly good measure of success in any particular walk in life, he must take care to be born with the faculty already developed. You can't make a good artist in one short life if you do not start life with some considerable artistic faculty already in possession; you may of course improve your holding, but you cannot make a success unless some capacity for the particular work in hand has been already won.

I sometimes think that the school of thought of which you are a clever exponent places success on too low a ground.

In my opinion the aim of life should be to make oneself useful to one's fellows in the place in which one finds oneself; and the aim should be not so much personal aggrandizement as to fulfill the duty that lies in front of us. I think we are generally in the right place, and if we faithfully and cheerfully do the duty nearest hand, our unselfish act reacts in bringing prosperity to ourselves; but in striving after personal prosperity it seems to me the cart is put before the horse.

The way to succeed in business is to do the best for your buyers every time; this brings you into line with the law of physics expressed by the phrase, "action and reaction are equal and opposite," and nowhere does this law operate more reliably than in the counting house, for in proportion as you put out good work in the interests of clients, you develop your own capacity for service, and the more capacity is won the more results flow in upon yourself.

Here in my judgment lies the secret of success, and every departure from the principle of genuine good will and fair dealing is according to this view, inimical to progress and prosperity.—Joseph Bibby, Liverpool.

Omar Khayyam, Who Sang New Thought:—

For several years I have been a lover of Omar Khayyam. During that time I have read many reviews and have thought again and again, "Oh, how I wish *Nautilus* would review the Rubaiyat." And now, behold, it has, and I am so disappointed. Verily was he right who said, "If you want anything done your way, do it yourself." So here are my views on that sublime poem, or collection of poems.

Omar Khayyam was a mystic, not a sensualist, a dreamer, not materialistic. His beautiful poem abounds in marvelous allusions and illusions. His grasp of the truths of the ages is wonderful. But to find the pearls in their full luster we must dive into the sea and open the shells. There is one verse in particular that has been quoted again and again as the keynote of the whole, but has not yet been analyzed correctly. I allude to

"Come, fill the Cup, and in the fire of Spring
Your Winter garment of repentance fling;
The Bird of Time has but a little way
To flutter—and the Bird is on the Wing."

This is truly the keynote, but not of sensualism, nor of materialism.

We know that Omar did not actually mean that Time is a bird, actually fluttering a little way, dropping, to flutter again, a brief flight for each of us. Then why take the allusion to the cup as literal, if we reject the bird?

Who has not felt the joyous up-springing of the spirit as spring begins to stir? Who has not felt the swift rush of new and happier life at that time? Yes, we do fling our winter garment of repentance—or slower moving individuality—into the fire or joy of spring, and the cup of our life's wine overflows in joy. Who can help spilling their happiness over on others then? Why, as we feel the first sweet breath of spring we love the whole great world. We are a fountain of half-realized thought, without beginning and without end. We fill our cup with life-giving breath, and rejuvenating thought, and joy, and it overflows upon the just and the unjust. You see, the verse is all word-picturing from the actual.

The Bird of Time—what is time? Time is what we make it. Do you know that this great, beautiful, powerful soul of yours lives forever? Omar did. Then Time has ceased

for you. Still, we fling our stiff garment of this life's incarnation aside and go forth to newer and higher life. Therefore, I read this into the wonderful verse of Omar:

"Come, fill the Cup with the wine of life and love and truth, and in the fire of your new birth
Your Winter garment of Repentance, or past magnetisms, or past vibrations, fling.
Everything is yours. The Bird of Time—*as yet*—has but a little way to flutter before you are freed again to take up your still higher and fuller life,
And the Bird is on the Wing to what? That wider life that is sweeping nearer and nearer, where there will be no more death, neither sorrow or crying, for God—Good—Life—will wipe all tears from our eyes."

A good deal to read in one short verse, I grant, but it is there. Let us examine another. It's all wonderful.

'The Worldly Hope men set their hearts upon
Turns Ashes—or it prospers, and anon,
Like Snow upon the Desert's dusty face,
Lighting a little hour or two—was gone."

That is plain new thought teaching. The *worldly* hope, unaided and unmixed with the knowledge of the great, harmonious, ever-present power of God or Spirit, either turns to ashes in one's grasp or, prospering for a time, it loses its joy for us. Why? We who are students of that power know why. It is not best for us *all*. And so we gain all worldly blessings and blisses by demanding them directly from that spirit, and with them we demand wisdom to use them for the good of all. Is not the thought beautiful? And has it lost anything by being centuries old?

I could go on and quote verse after verse from that most wonderful of poems, but I will add only one more, leaving you to dive below and bring up your own pearls. You will find them thickly there.

"Ah, my Beloved, fill the Cup that clears
To-Day of past Regret and future Fears.
Tomorrow?—why, Tomorrow I may be
Myself with Yesterday's Sev'n thousand Years."

I will translate it thus:

"Ah, my beloved, fill the cup of your life with the love and joy and wisdom of life's grand power and truth that clears
To-Day (notice the capitals!) of past regret and future fears. Live for to-day. With it you build your tomorrow.
Tomorrow? Why, tomorrow, I and you and many others may be, nay, will be among those who are reaping, consciously, the seeds sown in the past, and that we are sowing today.
My body, my outside garment, may be with yesterday's seven thousand years. Who cares? My soul lives to all eternity. There is no death, only a glorious going on."

There is another verse more widely quoted still, that I love. Tell me, is there anything more beautiful than when one has earned a period of rest, to go quietly away with the one of all the world most dear and there to sit, with a book, a luncheon, and that loved one, "underneath the bough," listening to the song of the birds, the ripple of the dancing water, and the tender song that speaks from the heart through the lips, hushed to harmonize with nature's mood?

"Ah, make the most of what we yet may spend," giving royally of ourselves, for unfathomable and exhaustless is the source from which we draw our mighty powers. And Omar Khayyam, long centuries ago, knew it as well as you and I.—LILLA BERTENE GLEASON, St. Charles, Minn.

There Are No Exceptions to the Law:—

In "The Law of Opulence," for August, shall we not think Mr. Wattles slipped a little in saying, "There is no such thing as evolution in the mineral world?"

Was not the primordal force stopped, the vibration of the space electrons slowed down so they might collect upon the bubble of attractive energy constituting the core of our and all worlds in the universe? First appearing as rarified gases and ever slowly, changing (evolving) into more and still more tangible and dense forms of matter until we got our great globe as it is.

Is it for nothing that the potentials of four thousand cubic feet of these gaseous elements consent to concentration in the body of a man?

Was not all that is a component part of the organic life of you and me once inorganic matter, is it not now? Only collected, changed and vivified by a new and transferable but abiding vibration.

Shall we say that it was not evolution in that aeon of the long ago when a bit of iron through the atmospheric carbon and oxygen was evolved into a higher, more subtle, therefore more easily evolutional form; that admitted some wandering amoeba to absorb qualities which have come down to you and me, making our red blood and strong fibered bodies.

When a simple consciousness is denied to the most elementary substance, may not I deny a complex consciousness to the complex and varied aggregation of these elemental substances which make up the constitution of man?

Old Walt Whitman in that too little known and quoted preface to the first edition of Leaves of Grass, said: "Men and Women and the earth and all upon it are to be taken as they are, and the investigation of their past and present and future shall be unintermitted and shall be done with perfect candor. Whatever is less than the laws of light and astronomical motion or less than the laws that follow the thief, the liar, the glutton and the drunkard through this life, and doubtless afterward, is of no account."

Mr. Wattles has shown us that bread does not vivify man, but man vivifies bread, and he gives us the laws, therefore, that tally with sense and soul. Very well, I give you a piece of diamond, simple elementary substance, and wish you to evolve it into some higher, more usable form. You apply to it all the reagents known to chemistry, in the end only to have left—diamond—just what you began with.

We have also a young child, whom I wish you to make into a higher, more useful form

of human. Try ignorance, fear, suppression, discouragement and repression on it for twenty years. Still a child and like the diamond worse for the experiment.

Place the diamond in an electric arc. Lo, it swells, becomes sooty carbon, then carbon dioxide which a plant might absorb and produce a blowing rose.

On the child try liberty, knowledge, fearlessness and encouragement and you get a man on the way to success.

In either case you have evolved from a lower to a higher, from a less to a more potential, more easily impressionable form. And by following laws as absolute and unchangeable as the courses of the suns in space.

You cannot butt into chemistry and change the laws of action and reaction. One may only intelligently or blindly as may be, follow the law and attain a definite result. Neither can you butt into the life of an individual and change poverty into opulence save by following the law.

Because the inorganic universe is infinitely slower and more stable than the ephemeral you and me should we say that it is not evolving into you's and me's as our destinies require?

I cannot see but that all is well with the rocks and soil and that they are evolving as rapidly as is good for organic life on the planet. I am sure I do not wish for the lime strata and marble beds and chalk cliffs to get together and say, "Wallace Wattles says we do not change. He cannot see us evolve. Let's evolve all at once and fill the air with black damp, and the soil with unslacked lime."

"Immense have been the preparations for me,
Faithful and friendly the arms that have helped me.
Cycles ferried my cradle, rowing and rowing like cheerful boatmen,
For room to me stars kept aside in their own rings,
They sent influences to look after what was to hold me.
Before I was born out of my mother generations guided me.
My embryo has never been torpid, nothing could overlay it.
For it a nebula cohered to an orb,
The long slow strata piled to rest on it.
Vast vegetables gave it sustenance,
Monstrous sauroids transported it in their mouths and deposited it with care.
All forces have been steadily employed to complete and delight me,
Now on this spot I stand with my robust soul."

—JOHN DAVID, Des Moines.

"Power dwells with cheerfulness; hope puts us in a working mood; whilst despair is no muse and untunes the active powers."—Emerson.

Didn't Know

That Coffee Contained a Drug.

There are still some well-informed persons who do not know that coffee contains a drug—caffeine.

This drug is what causes the coffee habit and the many ailments that frequently develop from its habitual use.

"I was drinking coffee twice a day but did not know it was hurting me," writes a Nebraska lady. "I don't think I had ever heard or read that coffee was harmful.

"Sometimes I couldn't lie down, had to sleep in a sitting posture as the heart action was so slow. The doctor did not ask me if I drank coffee and the medicine I took did not seem to help me.

"Finally I got so bad I could not drink half a cup, as the dull heavy pain around my heart would be worse. I stopped it for a while and felt some better, but was soon drinking it again, and felt the same distress as before.

"Then I decided coffee caused my trouble, also my husband's, for he complained of severe heartburn every morning after breakfast.

"My daughter had used Postum on a visit and asked why we did not try it. We did, following directions about making it, and for four years we have used it and prefer it to coffee.

"My old trouble has entirely left me and my husband has no more heartburn. I can say from experience now that Postum is the most wholesome of drinks, anyone can drink it three times a day without harm, but with decided benefit."

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"I saw so much about Grape-Nuts that I persuaded grandmother to try it. She could not keep anything on her stomach for more than a few minutes.

"She began Grape-Nuts with only a teaspoonful. As that did not distress her and as she could retain it, she took a little more until she could take all of four teaspoonfuls at a meal.

"Then she began to gain and grow strong and her trouble in the stomach was gone entirely. She got to enjoy good health for one so old and we know Grape-Nuts saved her life.

"The doctor was astonished that instead of dying she got well, and without a drop of medicine after she began the Grape-Nuts." "There's a Reason."

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Progress is a tight rope, and our balance pole is humor.—Purinton.



When sending books for review please remember to give selling price, and address where book may be obtained. We notice on this page all cloth-bound books sent us, and as many paper bound ones as we can find space for. Small space forbids our reviewing music. The notices are written by the editors and Anna Parker Levy.

—"The Psychic Treatment of Nervous Disorders," by Dr. Paul Dubois, professor of neuropathology at the University of Berne. Translated from the French by Smith Ely Jelliffe, M. D., Ph. D., and William A. White, M. D. This excellent book now in its fifth edition is gaining greater recognition daily. The work of Professor Dubois is that of a physician as well as of a psychologist who for a long time has perceived the important rôle played by psychotherapy in the treatment of the neuroses. The strong optimistic tenor of the book, its simple untechnical language and the directness with which its philosophy is applied to life make it capable of becoming a vital necessity to everyone. Dr. Dubois describes his methods of practising psychotherapy; the necessity for impressing the patient with the conviction of cure; the uselessness and dangers of narcotic medication; the necessity of psychotherapy in the struggle against nervous troubles, and the precepts of physical, intellectual and moral hygiene. To quote Dr. Dejerine in his preface, one might apply the phrase of our old Montaigne "Here is a book of good faith." We agree and add further that, in our opinion this book is the most valuable for practical purposes along psychotherapic lines that we have ever seen. Some of the passages are beautifully written. It is a large book of 466 pages; cloth bound. Price, $3.00, net. Postpaid, $3.25. Published by Funk & Wagnall's Company, New York.

—"A Study of Man," by J. D. Buck, M. D. An earnest attempt on the part of the author to show the logical relation of Science to Religion. A serious work full of wisdom, original and deducted. The opening sentence expresses an axiom that is not always given full value by moderns: "Personality is the most patent fact and the most potent factor in the life of man." Other chapters, especially the one on "Health and Disease" are well worth careful reading. No system of philosophy is attempted throughout the pages of "A Study of Man," but a systematic use of the knowledge of common things has been suggested. Taken all in all we think that this book is the most "worth while" book that has come to us for review in some time. Order of Dr. Buck, 605 Factory building, Cincinnati, Ohio.

—"The Open Road," Bruce Calvert's new little magazine is a breezy little radical full of optimism. We shall give it a cordial welcome, too, each month, if it keeps up its promise of interest. We feel quite certain that when

(*Continued through advertising pages.*)

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This method, to which I refer, and to which a great deal of attention is now being directed, is the system practiced by its eminent founder, Mr. Eugene Christian, of New York. The ablest medical men and scientists in this country have given it their cordial endorsement, and hundreds of people, of all ages, and in varying stages of physical weakness, have not concealed the gratitude they have felt for the benefits derived from the adoption of Mr. Christian's sensible and scientific advice.

Impressed with faith in this system, and fully believing in its utility, I would commend to you as **better than first-class risks,** those who have taken and employ this system. And, if it be practicable under your rules, I would recommend the acceptance of all such applicants at rates below the usual scale of charges, as it seems to me that a reason for justifying the quotation of these low rates is found in the fact that the system brings the body into a strong and healthy condition above the average, and goes to maintain that condition, thus tending to ensure longer life and greater immunity from disease and greater recuperative powers in case of illness.

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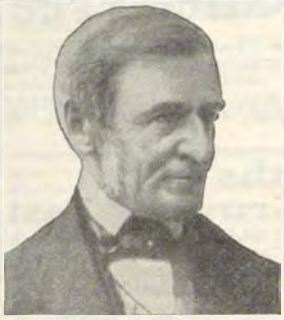
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(*Continued from page 54.*)

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SUBJECTS.

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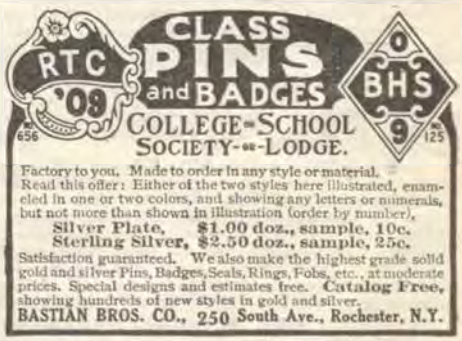
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